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ART I.—MORELL'S PHILOSOPHY OF RELIGION.

The Philosophy of Religion. By J. D. MORELL, A. M., Author of the History of Modern Philosophy, &c. New-York: D. Appleton & Co., 200 Broadway; Philadelphia, George S. Appleton, 164 Chesnut-street. 1849. 12mo., pp. 359.

THE relation of philosophy to religion is one of those problems that it would seem each age must work out for itself. Whether the equation is really indeterminate, or whether we must wait for some more potent analysis than has hitherto been discovered, we cannot tell; but the fact stands palpably out, that every age has made the effort, and, by the demonstration of the age that followed it, has signally failed. That this failure occurred among the sages of Persia and India, and the yet loftier speculators of the Porch and the Academy, is a matter that cannot excite our surprise, for both philosophy and religion were yet in their infancy; and men at once dogmatized on an unknown science, and worshipped an unknown God. But we would naturally suppose, that after "life and immortality" had been brought to light in the gospel, a clearer conception of the relation of these great departments of thought would be attained. In this supposition, however, we are sadly mistaken. The Gnostic, the Neo-Platonist, the Scholastic, the Cartesian, and the successive schools of England, France, and Germany, have in turn shouted the joyful *εὐρηκα*, only to have it triumphantly proved by the school which succeeded, that a fatal fallacy existed in the analysis, and that the problem was yet unsolved.

The appearance of Mr. Morell's History of Speculative Philosophy in the Nineteenth Century, was greeted with no little satisfaction by the thinking world. Much of this satisfaction was produced by the novelty of the field that was opened up, and the clear, transparent style in which the crabbed technicalities of Ger-

man metaphysics were explained to the mere English scholar. And Mr. Morell evinced, in that work, much good sense, as well as a fair acquaintance with the course of modern philosophy. There was also an apparent reverence for Christianity—a quality so rare in those who make extensive excursions in this field, that it was doubly welcome in one who had explored it so widely.

But, at the same time, his manner of treating some of the fundamental doctrines of natural religion, gave rise to suspicion that he entertained views of Christianity at variance with the common opinions on the subject. These suspicions were confirmed by his "Lectures on the Philosophical Tendencies of the Age," in which he discussed the philosophic doctrines of Positivism, of Individualism, of Traditionalism, and of Common Sense. In these discussions he developed some opinions that paved the way for those he has since avowed.

Yet, notwithstanding these indications, high hopes were felt that this contribution to the Philosophy of Religion would throw very important light on this difficult subject. The writer had been brought up at the feet of Wardlaw; his early training had been gained in the clear school of the Scotch metaphysics; his recent investigations had familiarized him with the profoundest investigations of modern times; and it was hoped that he combined in his own case the elements necessary for a solution of the high problems contained in the philosophy of religion.

It was, we honestly confess, with such feelings as these that we eagerly seized the volume before us. We hoped that now, at least, we should find an interpreter between the old Christianity and the new metaphysics; one who thoroughly understood the language, and partook of the spirit, of both; and who, possessing somewhat of the confidence of each, could mediate between them, and show us the nexus by which they are connected in the great circle of truth.

Our hopes were somewhat damped by the preface, and sunk lower and lower as we proceeded in the perusal of the work, until we laid it down, at the conclusion, with sadness of heart, feeling that if these great problems are soluble at all, this effort, at least, had failed to solve them. We do not mean to bring any railing accusations against Mr. Morell, or to call him by any of the hard names he repudiates with so much spirit in his preface: nor do we mean to undervalue the wonderful contributions made by German intellect to the knowledge of the world. But our deliberate judgment is, that instead of this work being the philosophy of religion, it is philosophy *versus* religion; and that if we adopt the principles here avowed, we must choose between our metaphysics and our Chris-

tianity. We do not say, nor do we believe, that Mr. Morell is not a Christian; nor would we dream of putting him in the same category with the Strausses, the Parkers, and the Emersons of the present age; much less with the Voltaires, the Gibbons, and the Paines of a past; but we deliberately aver, that if we believed with Mr. Morell, we must renounce everything that to us is peculiar and essential to Christianity. Whilst we are willing to believe that he is a Christian, we believe his Philosophy of Religion to be anti-Christian and perilous in the extreme. This charge, we admit, is very serious; but, as he has not been at all chary in speaking of our positions, we shall use the same liberty with his, and endeavour, not only to make the charge, but to prove it.

With the preface we need not be detained, for it contains but little that is worthy of special remark. It however seems to us to be needlessly waspish, as introductory to themes so grand and awful as those which are discussed in this book. There is connected with this asperity a tone of ill-concealed contempt for modern Christianity, at least in its English type, that must rather irritate than conciliate; and a real or affected ignorance of some of its most cherished doctrines, (as when Mr. Morell speaks of "the eternal *procession* of the Son,") that sits unfavourably on one who comes forth to act as an umpire and interpreter between conflicting systems. Some of his remarks, however, we regard to be just. There is, throughout the Church, a very vague feeling of hostility and suspicion directed towards everything German, that is too indiscriminate in its censure. We have received much that is good, as well as much that is evil, from the patient thinkers of Germany; and it is unwise to deprive ourselves of the one, because of the other. But we must say that this book, instead of diminishing, will rather tend to increase this feeling of suspicion and hostility.

The first chapter discusses the faculties of the human mind. It places human personality in the will, and regards it as "the *essential nature or principle* of the human mind." The essence of the soul, accordingly, consists in pure, spontaneous activity, that lies behind all its determinations; and this is the central point of a man's consciousness, that which distinguishes him from every other man, called indifferently spontaneity, personality, self, or will.

This definition of the "concrete essence of mind" is somewhat surprising. The essence of a thing is usually understood to be, what remains when everything individual and peculiar has been abstracted. The essence of matter is that which remains when all the peculiar properties of any particular kind of matter have been removed, and we have left that only which is common to all

matter. But here we learn that the essence of mind is not that which is common to all minds, but that which is the peculiar characteristic of each individual—his will. This is certainly in direct contradiction to the ordinary notion of what constitutes an essence; but it is also in direct contradiction to the common convictions of men, and the necessary laws of thought. It is one of our intuitive judgments that every quality must inhere in a substance. Thus we affirm, that underlying the qualities of matter there is a substratum, which we call its substance or essence, which is beyond our perceptions, but the existence of which we are forced to believe. So also we believe, that underlying the attributes of mind there is a substratum which we call mind or spirit, which in like manner is beyond our cognizance, but which we also firmly believe to exist. This something is not the will. We are as conscious of our volitions as we are of our emotions, which proves that the will cannot be the essence of the soul, more than the affections. There must be something that wills, just as there is something that feels, and this something must be distinct from both volition and feeling. Activity is an attribute of the soul as much as passivity, and we irresistibly demand a subject in which this attribute resides. To tell us that this attribute is its own subject, is to tell us what we feel to be untrue.

The analysis by which our author reaches this conclusion is really curious. It is by a sort of exhaustive elimination. The essence of the soul cannot reside in the body, in the senses, or in the affections, therefore it resides in the will! He says, page 36: "The concrete essence of the mind" cannot reside in sensation, because that is "experienced *by* the mind;" nor in the bodily organization, because that is used by the mind. But, we ask, are not volitions put forth by the mind? Is there not something that wills? Must not his analysis carry him, where it has carried every other common sense thinker, to the conclusion that the essence of mind cannot reside in the will, for the same reason that forbids it to reside in the body and the sensational consciousness? The mind thinks, but it is not thought; it feels, but it is not feeling; it wills, but it is not volition; but something which puts forth these activities and experiences these affections.

We affirm, as the grand peculiarity of the Philosophy of Common Sense, which the gigantic labours of Sir W. Hamilton have placed on an immovable basis, that substance, or essential being, is not the proper object of philosophy, because it is beyond our present capacities of knowledge. Ontology, in this strict sense, can never be a part of human science; for the objects of our knowledge are not the *onta*, but the *phenomena*; not the concrete essences, but the per-

ceived attributes of things. We can know, not the interior essence of matter, but its properties; not the substance of mind, but its attributes. And to select the will, and call that the essence of mind, is as egregious a blunder as to select extension, and call that the essence of matter. It was at this point that the Baconian system opened up an escape from the puerile subtilties of the scholastic philosophy; and it is by losing sight of this point, that the German systems are reproducing all the follies of the schoolmen without their piety. In attempting, then, to graft this feature upon our English philosophy, Mr. Morell has attempted what would have been most disastrous had he succeeded, but which, we are happy to say, he has most signally failed in doing. This blunder is the root of much of his subsequent error, especially in his speculations on our knowledge of God, or as he, according to his vicious philosophy, terms him, the Absolute.

The great subjective forms of mental activity are then divided into two classes, the intellectual and emotional, which run parallel with each other, and are developed correlatively. The power of the will is regarded as running through the whole of them; though what actual influence the will exerts over them, or what precise relation it bears to them, he does not fully explain. The scheme of successive, dual development, which he defends, will be better understood by examining the following table, found on page 38:—

<p style="text-align: center;">“MIND, commencing in MERE FEELING, (undeveloped unity,) evinces a TWOFOLD ACTIVITY.</p>		
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I.		II.
INTELLECTUAL.		EMOTIONAL.
1st stage. The Sensational Consciousness	To which correspond	{ The Instincts. The Animal Passions. The Relational Emotions. Æsthetic, Moral, and Religious Emotions.
2d stage. The Perceptive Consciousness		
3d stage. The Logical Consciousness		
4th stage. The Intuitional Consciousness		
Meeting in		
<hr/>		
FAITH—(highest, or developed unity.)”		

The first state is that dim, undefinable form of consciousness that exists in the earliest periods of infancy, from which all the succeeding forms of mental life evolve themselves. The next state is that of Sensational Consciousness, in which the mind is impressed by

external objects through its material organism, but is occupied only with the subjective impression, unconscious of any outward cause of these sensations. The Emotional State corresponding to this is Instinct, a blind obedience to certain impulses, such as sucking, swallowing, &c., without referring these impulses to anything exterior to the mind itself. The next stage is that of the Perceptive Consciousness, in which the mind passes from sensation to its outward cause, and obtains a direct and immediate knowledge of the external world. The subject stands face to face with the object, and perceives that object intuitively, without the intervention of any intermediate process. The soul sees not its sensations, but the external object that causes these sensations. Corresponding with this is the Emotional State of Animal Passion, hunger, thirst, &c., which appetites act directly in view of their respective objects, in consequence of their perception of these objects. Next is the Logical Consciousness, which reflects upon and generalizes the knowledge furnished by Sensation and Perception, considers it under the forms or categories that are the fixed laws of its action, and classifies it according to different principles of arrangement. Corresponding with this are the Relational Emotions, such as the domestic, patriotic, and other affections based on our various relations in life. The highest stage is that of the Intuitional Consciousness, or pure reason, which contemplates directly the beautiful, the good, and the true, in their absolute form, and holds the same relation to the logical consciousness or understanding, that perception does to sensation. The corresponding emotions awakened by these intuitions are the *Æsthetical*, which have beauty for their object; the *Moral*, which terminate on the good; and the *Religious*, which rest on the true.

Faith is the synthesis of these two series of developments, at the summit of our being, partaking both of the intellectual and the emotional element; a state of soul in which we see truth and love it, in the same gaze. It is, when perfected, the state of consciousness which links the present to the future life.

The second chapter discusses the distinction between the logical and the intuitional consciousness, or the understanding and the reason. The knowledge we receive by the understanding is *representative* and *indirect*, obtained by combining or separating the ideas already existing in the mind; that furnished by the reason is *presentative* and *immediate*, consisting of the elementary conceptions of the good, the beautiful, and the true. The knowledge of the understanding is *reflective*, obtained by the mind turning in to contemplate its own operations; that of the reason is *spontaneous*,

flowing into the mind as light comes to the eye, by no effort, and coming to it from without. The knowledge of the understanding is *formal*, consisting of the forms in which the various original conceptions of the mind are thrown; that of the reason *material*, being the matter of those conceptions obtained by direct intuition. The understanding is *analytic*, tending to separate the knowledge it grasps; the reason is *synthetic*, striving to attain the unity that underlies apparent diversities. The understanding is *individual*, and hence the certain standard of truth, in its own sphere, to the individual; the reason is *generic*, seeking to correct and elucidate its intuitions by comparing them with those of mankind in general. The understanding is *fixed* through all ages, incapable of progress, because its laws and forms are stationary; the reason is *progressive*, growing, as the race advances in the march of civilization, to a clearer and wider intuition of its objects.

Such, in brief, is our author's map of the mind, and his distinction between the reason and the understanding.

We do not propose to enter at large into the metaphysics of the various questions here suggested, both because the field is too wide, and because it might seem presumptuous to assail the author on a subject to which he has given very particular attention.

We are not disposed to object to the distinction between the understanding and the reason, or the difference between presentative and representative knowledge. Indeed, it would seem impossible for any one to read the masterly dissertations of Sir William Hamilton, appended to his superb edition of Reid, on these topics, and yet reject the distinctions. And it arises, perhaps, from the very nature of the case, that, in drawing out the points of difference, some of them should seem to run into each other. A careful inspection of the distinctions between the reason and understanding, raised by our author, will, we think, convince the reader, that in some of them we have only the same fact looked at from a different direction, and expressed by a different term. This is, however, but a slight fault, in an effort to set forth clearly a distinction which has necessarily about it so much subtilty and obscurity to ordinary thinkers.

But let us look at these points of distinction more closely. Conceding the first, what are we to make of the second? All our mental acts are spontaneous, and therefore reflection as much as the rest. But it is not true that all the knowledge of the understanding is obtained by the mind contemplating its own operations. All the sciences fall, by his own definition, within the sphere of the understanding; they surely are not obtained by the mind reflecting on

its own operations. Were this true, there would be no ground for the assertion of the objective existence of a single fact of science, that was not a perception or an intuition; and we should be shut up to the most hopeless idealism. His third distinction, we confess, is very difficult of clear comprehension. What does he mean by the knowledge of the understanding being only *formal*? He tells us that "Perception indicates simply the *momentary consciousness* of an external reality standing before us face to face," and the logical faculty "seizes upon the concrete material that is given immediately in perception, moulds it into an idea," &c., page 69. Now, what is this "concrete material?" Is it the "external reality?" If so, it has matter as well as form. Is it the consciousness of that reality? Then again it has matter as well as form, for it is an intuitive perception. How does it mould this into an idea? If he means the external reality, this is nonsense; if the consciousness of the reality, it is already moulded into an idea, for the very perception of it was such an idea. His error here is one that we shall find him very prone to commit, that of confounding the subjective and the objective. Because the understanding takes up the matter of its knowledge according to certain forms, therefore that knowledge ceases to be matter, and becomes only form. It might as well say, that because the stomach takes up its contents by the secretion of its coats, therefore they cease to be food, and become gastric juice. The understanding knows by means of its forms or categories, but its knowledge is as material as that of the intuitive consciousness: the *matter* is the same in each case, it is only taken up differently by the mind.

His next distinction also puzzles us. Synthesis is surely as much a logical operation of the mind as analysis. We separate, in order to combine; and the aim of all scientific analysis is to obtain a perfect synthesis. We analyze the phenomena of light, to combine them all in an hypothesis which shall express the actual verity; and this synthetic process, this constant tending toward unity, is purely an operation of the logical faculty.

The fifth distinction is one that involves much of his subsequent error. We are forced to deny it in the most absolute terms. Our logical processes are not more certain than our intuitional, nor do our intuitional need confirmation by comparison, &c., more than our logical. There are some results, of both faculties, that we rest upon as certain; there are others that are uncertain, and on which we need the light of other minds. We know no better example of the uncertainty of the results of the logical faculty than Mr. Morell has himself furnished us in this discussion.

His sixth distinction, in like manner, we deny. The logical faculty has improved as much as the intuitional; nor is it fixed, in any such absolute sense as he alleges, more than the intuitional faculty. The human race is advancing in knowledge; but this implies no improvement of the intuitional power, more than the rising of the sun implies an increase of the visual faculty in the eye.

His grand error is in denying that the logical consciousness can be a proper source of any knowledge, but must simply grind, in its rigid forms, the knowledge received from other sources. So far is this from being true, that the opposite is the fact. It is the grand organ of knowledge. It cannot furnish us with any new elements, but it can so analyze and combine those already furnished, as greatly to extend our knowledge. Take any of the sciences, such as mathematics, geology, astronomy, and how much of our knowledge in them is the direct result of the patient analysis and synthesis of the logical consciousness? If we compare the knowledge furnished by intuition with that furnished by scientific investigation, we shall discover how grossly Mr. Morell has misused the logical understanding, in thus shutting it up, like Samson among the Philistines, a shorn and blind giant, to grind in a mill.

The most serious error in the metaphysics of these chapters is an undue limitation, and, we had almost said, degradation of the logical consciousness. The author holds that it is to the intuitive consciousness, simply what the sensational is to the perceptive. But a very little reflection will convince us that this is a most restricted and erroneous representation of the case. The sensational consciousness is the mere channel of communication with the perceptive, furnishing it the means of access to the external world, and is rigidly limited to its own sphere. But it is otherwise with the logical consciousness. Not only does it not act as a proper excitant, or a *vehiculum* to the intuitional consciousness, in the same way that sensation is related to perception, but its range is much wider than that of any other power of the mind. We reason concerning our sensations, our perceptions, our intuitions, and all the classes of our emotions. Its range is therefore over the entire field of consciousness. This cannot be said of any other power of the mind concerning the province of the rest. Sensation, perception, and intuition are rigidly restricted to their own spheres, and cannot transcend them. It is plain, therefore, that this metaphysical architecture, in which the logical consciousness is inflexibly built into a sort of third story without any windows, with its scanty furniture of conceptions, and its sky-lights and dead-lights from the other departments of the soul, is an inaccurate representation of this most important power of the mind. The

serious errors to which this assumption has led our author will be more distinctly perceived under another division of the subject.

It is extremely unfair to charge Mr. Morell with idealism, as some have done, in presenting these views. He avows his realistic sentiments in the most emphatic terms, and to force a different construction upon his words is singularly uncandid. But whilst we would not charge him with idealism, we believe that his views are liable to strong objection at this point. He affirms that the categories of the logical understanding are wholly subjective. Among these, of course, he will admit to be, causation. If so, the very same question that arose on the sensational philosophy of Locke, in regard to the objective validity of perceptions, will arise in regard to the objective validity of this conception. We conceive causation, but what evidence have we that there is such a thing in actual objective existence? By this theory, none. The same use that Berkeley and Hume made of Locke's perceptions, and Fichte of Kant's primitive judgments, we shall be compelled to make of the category of causation. Hence the grand argument for the being of God is swept away. It is true Mr. Morell holds, with Sir W. Hamilton, that we perceive intuitively the primary qualities of matter, and thus lays the foundation for a certain conviction in their objective reality. But it is also true that there are other conceptions of the logical understanding as important as these, such as unity, plurality, and especially causation. If there be no such mode then of verifying these, we can see no mode of escaping the pyrrhonism of Hume, and the atheism of Fichte. We see no escape but in asserting the same immediateness of knowledge in regard to these objects of thought, which he has already admitted in regard to the qualities of matter. But to assert this, would be to emancipate the logical understanding from the imprisonment to which he has doomed it, and thus open the way to the admission that it is susceptible of the phenomena of revelation and inspiration. This would be to overthrow the whole foundation of his philosophy of religion. It is, then, precisely at this point that we think his psychology begins to break down.

The same difficulties lie against his theory of the logical consciousness on the emotional side. He alleges that "these emotions depend not upon the immediate perception of their object, but upon our *relations* in human life." But even were this granted, we ask, how can they rest upon the relation in any other way than by a perception of it? Are not the objects of these relational emotions perceived to be exterior to the soul, precisely as the objects of the lower affections? Does not consciousness dictate that the only difference between them is, that in the one case the objects are material sub-

stances, perceived to have a certain correlation to our physical nature, and, in the other, there is a perceived relation which invests a particular object with these affections; but that the objects of both are in the same sense exterior to his mind, and directly perceived by it? Does not a man as directly perceive everything that causes him to love his child, as he does everything that causes him when thirsty to desire a drink of water? Why then shut up the one class of emotions in the dark machinery-room of the logical consciousness, and bring the other to the open air and light of a direct perception? We object then to this feature of his psychology, and it will be perceived presently that this is the very point of departure to which we can trace nearly all the errors into which he has fallen on the subject of religion.

Without pursuing the metaphysical discussion further, we turn to the third chapter, which discusses the essence of religion. He first alleges, rightly, that the religious feeling is an original element in man's nature, drawn forth and modified by the various outward influences to which he is subjected. He then inquires whether it consists essentially in any form of knowing or acting: and decides that it does not. He locates it in the emotional part of our nature. He next endeavours to ascertain what is the specific nature of this emotion; and having reduced it to its last analysis, with Schleiermacher, he discovers in it nothing but the feeling of *absolute dependence*.

Here we differ from our author, and think that he differs from himself. If the religious feeling be simply that of absolute dependence, then wherever that feeling of dependence exists there is religion. But, by his own admission, the dog has a feeling of absolute dependence on his master, and the infant a similar feeling towards the parent; but to say that the dog or the infant has religion, is either to trifle with the subject, or with the common use of language. If then the infant and the dog are capable of the feeling of absolute dependence, and yet incapable of religion, it is plain that these feelings are not identical or co-extensive.

Indeed the author admits this, on page 96. Speaking of this feeling of the infant he says: "Such an instinctive confidence we may regard as the first bud of feeling, out of which the religious emotions gradually germinate. We should, indeed, hardly call it *religious*, but simply say that such a feeling in the babe is the analogue of religious trust in the man." But why cannot this feeling of absolute dependence be called religious? If the essence of religion lies in this feeling, and this feeling exists in the babe, it must be strictly religious. But if, as he rightly perceives, there is something want-

ing to constitute it religion, then it follows that the essence of religion does not consist in simple dependence. What then is wanting? We answer, the correlative feeling of moral obligation. As the consideration of the absolute object, as he prefers coldly to designate the Father of us all, produces the feeling of absolute dependence, so the consideration of the contingent subject produces that of moral obligation, and in the synthesis of these feelings do we find the essence of religion.

This will be further apparent by another analysis. The duty of worship is, by the author's own showing, an invariable sequence of the religious feeling. Indeed it is questionable whether the one has ever existed without producing the other. There is, therefore, a necessary and direct connexion between the two which can readily be traced. Now let the feeling of absolute dependence exist, as we may readily suppose it to exist, in the mind of an Atheist, or even of an Epicurean, and yet no feeling of moral obligation, from whence can we deduce the conception of worship? It is impossible to make the deduction, for there is no connexion between the feeling of absolute dependence and the duty of worship. We may depend on a blind law of force, and yet not be bound to worship it; or if a personal deity be conceded, we may depend upon him, as the lower orders of creatures do, who are not bound to worship him. But the moment we bring to view the feeling of moral obligation, the inference to the duty of worship is direct and immediate, for the one is but the outward expression of the other. Worship is but the external exhibition of the fact in our consciousness, that we are bound to love and serve God, and to give a grateful expression of our feeling of dependence. The sense of obligation, however, must precede and produce the outward act.

We may appeal in this matter with safety to the common consciousness of mankind. The very word religion, in its etymology, has as its ground-thought the fact of obligation. And even if the accuracy of this etymology be questioned, its very general reception proves all we desire, by establishing the common sentiment of mankind, that there is included in the essence of religion a *religandum*, a sense of obligation. And the common feeling of men regarding it is, that it is something which *binds* the moral nature of man by obligations fastened on the unseen, the spiritual, and the future. Whilst then we concede that dependence is one of its essential elements, we contend that another equally essential is the correlative feeling of moral obligation.

A very important result in the argument will follow from this conclusion. If religion essentially includes the feeling of moral

obligation, as well as dependence, it will follow that it is not a thing exclusively dependent on the intuitional consciousness. As the feeling of a moral obligation brings to view our relations, it lies within the sphere of the logical consciousness, even as limited by our author. It will follow from this, that the logical consciousness must be influenced by whatever agencies are employed to confer religion on the human race: or, in other words, it may be the subject of Revelation and Inspiration. This will destroy his theory of Inspiration, and allow the common views to remain unscathed. It is, therefore, not without reason that he first shuts up the understanding in a prison, and then pares away one-half of the definition of religion, otherwise his premises would be too broad for his conclusion.

Mr. Morell next discusses "the essence of Christianity." We quote a few sentences from the opening of this chapter, as illustrations of its style:—

"The religions of Greece and Rome had each their own peculiar elements of thought and feeling. The Jew, the Mohammedan, and the Christian, all, too, have cherished *their* several conceptions respecting the one living and true God.—In passing, therefore, from the subject of religion generally to the consideration of religion in some distinctive form, as a fact in human history, it will be necessary for us to investigate the subjective process by which a religion, historically speaking, becomes formed and established in the consciousness of different portions of mankind. In this way we shall be better enabled to comprehend what is the *specific* element existing in any one of the great historical forms of religious life, apart from the essence of religion itself; and, as Christianity is one of those forms, we may be led by this procedure to perceive what it is that distinguishes *it* specifically, as a phase of man's inward self-consciousness, from all the rest."—Pp. 106, 107.

This paragraph is an instance of what has struck us very painfully in the perusal of this book. It is the tone of frigid indifference which the author assumes towards Christianity. He seems to think it necessary, while dealing with these high themes, in acting the philosopher to become the stoic. It may be unphilosophical to have so little of the *nil admirari* spirit; but we confess that we have no sympathy with that bloodless and heartless assumption of impartiality, which can enable a man to sit down and anatomize Christianity as coldly as the surgeon takes his scalpel to dissect some nameless and outcast corpse. And we cannot see without a glow of indignation the patronizing air of concession towards Christianity that pervades so much of the speculation of modern dreamers in philosophy; as if it did very well in its time; was a very good sort of thing for the common herd; and really deserved to be encouraged as quite a useful affair where one could get nothing better. To the heart of the man who has known Christ in "the fellowship of his sufferings,"

Christianity is something vastly more than "*a form of the religious life of humanity*,"—it is *the way*, and *the truth*, and *the life*; and the levelling of it so near to other forms of belief which it sternly repudiates, and condemns as utterly false, is felt to be an outrage and injustice. We make these remarks, not as wholly applicable to the work before us, but as finding an illustration in its general tone and spirit, to an extent that has excited in us the most painful emotions. We doubt not that the things that have grated upon our feelings, have been unconsciously put forth by our author; but it is this very unconsciousness that strikes us so painfully, for it is the symptom not of love, but of indifference. It is not thus that Paul and John have written; and it is not thus that they have written who have followed in their footsteps, and known most of the nature of Christianity by their own blessed experience. Such as they have always written in a way that none could fail to see and feel that their reasonings were all wrought in fire.

There begins to appear in this chapter a sophism which runs through all the rest of the book, and leads to some of its worst conclusions. It is the confounding of religion as a state of the human soul, with religion as an outward system of influences and opinions, calculated to produce this internal condition. He starts with an avowal of the intention to discuss only the first, but he soon glides into the assumption that the second has no real existence. The importance of this mistake will appear when we come to the chapter on Revelation and Inspiration.

Thus he says, on page 113,—

"Christianity, like every other religion, consists essentially in a state of man's inner consciousness, which develops itself into a system of thought and activity only in a community of awakened minds.—Apostolical Christianity consisted essentially in the religious consciousness of the first great Christian community."

Now we affirm, that Christianity and Apostolical Christianity consist in more than these, and that they have a distinct existence independent of the minds that receive them. Clear and palpable as this distinction is, and recognized even by Mr. Morell himself, it is almost instantly disregarded, and his whole philosophy of religion is based on the implicit denial of this obvious fact.

He defines Christianity subjectively, as "that form of religion in which we are conscious of absolute dependence and perfect moral freedom being harmonized by love to God." It is somewhat remarkable that, in framing a definition of Christianity, he did not think of going to the only book that authoritatively describes its nature. And it is still more remarkable, that he has given us a definition

which really does not define it at all. We have, in fact, scarcely a single peculiar element of Christianity brought out in this definition. Was not Adam in Paradise conscious of absolute dependence and perfect moral freedom, harmonized by love to God? Are not the angels in heaven conscious of the same thing? How, then, can that be a proper definition of Christianity as a subjective state of the human soul, which, without altering a single term, expresses things so different? Must not the subjective state of an angel, and that of a soul redeemed by the blood of Christ, and living by faith on the Son of God, be essentially different? Yet this difference is completely merged in the definition. He overlooks the cardinal fact, that the substratum of the Christian consciousness is a sense of sin; and its essence that peculiar attitude which the soul assumes toward Jesus Christ, expressed by the one word *faith*.

He then defines Christianity objectively, as "that religion which rests upon the consciousness of the redemption of the world through Jesus Christ." We are puzzled with the terms of this definition. What does he mean by "the redemption of the world?" The phrase has a definite meaning in the Bible, and in the language of evangelical Christendom; but we look in vain for this, or, indeed, any distinct meaning of it, in the work before us. We are charily told that its "nature and extent cannot be decided in a *general* definition." Again: what is meant by a consciousness of this redemption? Does it mean what old-fashioned people call faith? If not, what exactly does it mean? We are forced to say, that there is a sort of cuttle-fish obscurity surrounds our author, whenever he approaches evangelical doctrines and terms, that is sometimes amusing, from the ludicrous dread evinced of uttering what might seem barbarous pietism to some sneering philosophy; but which is oftener painful in the last degree, from its evident indifference to the most vital and essential elements of Christianity.

But we object more seriously to this definition, that it is really not Christianity objectively, but Christianity subjectively, considered. It describes much more nearly the subjective condition of a Christian than the first definition, and then confounds this with the great fact which gives rise to this peculiar state of consciousness. The two definitions do not cohere; nor are they, in any proper sense, the correlatives of one another. And they both omit the cardinal facts of sin, atonement, and faith, as the real elements of the Christianity of the Bible. Had the author deigned to look at the description of Christianity given by one who, although evidently no favourite of his, yet surely understood something of its nature, he would have found it to be, "Christ formed within you, the hope of

glory." If this definition is fairly analyzed, it will be found to present an objective,—the cross of Christ; and a subjective,—the apprehension of that cross by the soul; which will give a far clearer conception of the essential nature of Christianity than anything that has been said by our author.

Our main objection, however, is, the quiet assumption made in it, that Christianity has really no objective existence but in the consciousness of the Christian world. This is manifestly the ground assumed in the definitions; an assumption whose vitiating influence on his whole theory we shall presently see to be very great, and very pernicious.

We see at this point the ingenious manner in which our author prepares the way for his theories of Revelation and Inspiration. He first, by his philosophy, limits all perceptions of truth to the intuitional consciousness, and muzzles the logical faculty with a carefulness that indicates no great fondness for it; a fact that is not perhaps without its rational explanation. He then limits the essence of religion to an Emotional state, dependent on the intuitional consciousness, omitting the [equally important element which comes under the control of the logical consciousness. Then, in searching for the essence of Christianity, he limits it to the range of the intuitional faculty, leaving out those important elements that draw into operation other parts of the nature. He then quietly assumes that Christianity can have no objective existence but in the intuitional consciousness of Christians; or, in other words, that it cannot exist as a delineated system of emotions and doctrines in a book, because it is nothing but a form of the intuitional consciousness. All these assumptions we have shown to be untenable; and yet every one is necessary to prepare the way for his theory of Revelation and Inspiration. The whole chain is demanded, and yet every link is broken. It is with this vantage-ground that we proceed to the examination of his theory of Revelation.

Mr. Morell states at the outset, that "a revelation always indicates a *mode of intelligence*. This point should be carefully realized in the outset, since we are almost insensibly led, in many instances, to interchange the idea of a revelation with the object revealed, and introduce, ere we are aware, great confusion in the whole subject." This liability to confound the process of the mind in receiving a revelation, with the object revealed, is signally illustrated by this entire chapter, and even by the very paragraph before us. By what authority does Mr. Morell assert that a revelation *always* indicates a mode of intelligence? By what authority does he thus narrow down the universally received signification of this

word in theological language? The only show of argument he makes, is the statement that "the preaching of an angel would be no revelation to an idiot, and a Bible in Chinese would offer none to a European." Granted. But might not that preaching, or that Bible, be a revelation in itself, independent of the process of mind by which it is apprehended? The very terms imply that it might: for if this presentation be made to an intelligent mind, it perceives it as a revelation; from which it follows that it actually does exist as a revelation, independent of the mind perceiving it; unless the mind may perceive it to be what it actually is not. To assume, therefore, as he does, without a shadow of proof, that, because the process of receiving a revelation is a "mode of intelligence," therefore a revelation itself is so, is either a begging of the whole question, or a most singular inadvertence in a philosopher.

This appears further when he expands his view of revelation, on page 130:—

"The idea of a revelation is universally considered to imply a case of intelligence in which something is presented *directly* to the mind of the subject; in which it is conveyed by the immediate agency of God himself; in which our own efforts would have been unavailing to attain the same conceptions; in which the truth communicated could not have been drawn by inference from any data previously known; and, finally, in which the whole result is one lying beyond the reach of the logical understanding."

This extraordinary statement we are forced to meet by a flat denial. Mr. Morell surely knows that this is the very ground where he is at issue with the Christian world; and yet he coolly assumes it, without even a pretence at a proof.

We deny that it is always "something presented *directly* to the mind of the subject." The revelation God has given us in latter days is presented *indirectly*, by written or spoken signs, and not directly to the mind, as in the case of those who first received it, and transmitted it to us. If he only means that the mind directly perceives this revelation when once made, we will not object; but the perception of a revelation, and a revelation itself, are very different things.

Neither is a revelation always something "conveyed by the immediate agency of God himself." The whole Christian world holds that God has employed subordinate agencies in revealing himself to men. This was true even as to the first recipients of a revelation. Dreams, visions, symbolical acts and persons, words uttered by angels, and other modes, were employed by God to reveal himself to his servants. It was not only "at sundry times," but "*in divers manners*," that God spake in time past unto the fathers by the

prophets. These, surely, were instrumentalities different from the immediate and direct agency of God himself. Nor is it always truth that could not have been inferred from data previously known. Much of what God has revealed might have been inferred from previously known data, but yet not inferred with that certainty and authority requisite for our necessities. Take the Decalogue. This was revealed directly by God on Sinai. But could men never have known, by inference from previous data, that they should not kill, commit adultery, &c.? If they could not, what becomes of that law written on the heart, by which they are hereafter to be judged? If it is replied that this law is an original revelation, we might grant it. But still this definition of a revelation is destroyed, for we have something revealed which could have been inferred from data previously known; whether known by revelation or otherwise affects not the question. Either, then, the Decalogue was not a revelation, or a revelation is something more than our author defines it to be.

Nor is it something in which "the whole result is one lying beyond the reach of the logical consciousness." This is the *πρῶτον ψεῦδος* of our author, which is continually reappearing: and as it is the only point which he condescends to argue, we will give it a careful attention.

The mode of procedure adopted by Mr. Morell in this investigation is not a little surprising. We are reminded of the Frenchman, the Englishman, and the German, who were each called upon for a description of the camel. The Frenchman went to a neighbouring menagerie, and, by the help of accessible sources of information, furnished in a few days a very clever sketch of the animal. The Englishman travelled to the home of the camel in the desert, and after a considerable time, produced a complete natural history derived from his own observation. The German, however, retired to his study, and there enthusiastically set himself to work to evolve the primitive idea of the animal from the intuitional consciousness; and, by the latest advices, he was at the work still, though vastly encouraged by some "glorious nibbles."

But, in all seriousness, is it not strange that, in examining the nature of revelation, we do not find a single appeal to revelation itself? Who so competent to describe its subjective facts, as those to whom it has confessedly been made? Why, then, has not Mr. Morell come up fairly to the question, whether these men believed that other things were revealed to them than the conceptions of the intuitional consciousness; and whether they deemed the record of these things a real revelation; or the yet more important question, whether their testimony on this point is worth anything at all in the

philosophical investigation? The fact of Mr. Morell's silence on these points excites painful surmises.

After running an analogy between his definition of revelation, and the action of the intuitional consciousness, and showing their identity, he then endeavours "to demonstrate that the whole of the *logical* processes of the human mind are such, that the idea of a revelation is altogether incompatible with them,—that they are in no sense open to its influence, and that they can neither be improved nor assisted by it."

This is strong ground. What, then, is the *demonstration*? Simply that the logical processes take place according to the laws of thought: but these laws are immovable; therefore they cannot be made the subject of a revelation. "Correct reasoning could never be subverted by revelation itself; bad reasoning could never be improved by it." This is most marvellous. Grant that the laws of the logical understanding are immovable, are they infallible? Could not correct reasoning be certified by revelation? Could it not inform us whether we had used these laws of thought legitimately? Could not bad reasoning be corrected by it? Is it possible that the God who made these powers could not furnish them with logical processes and results, which they could rely upon as infallible and correct? This must of course be denied by Mr. Morell; a denial which, to most minds, will be a *reductio ad absurdum* of the theory.

But he gets a glimpse of the difficulties of his position as he proceeds, for he adds, page 135,—

"There is, however, one more process coming within the province of the logical faculty, which might appear at first sight to be far more nearly compatible with the idea of a revelation, and through the medium of which, indeed, many suppose that the actual revelations of God to man have been made. The process to which I refer is that of verbal exposition. Could not a revelation from God, it might be naturally urged, consist in an exposition of truth, made to us by the lips or from the pen of an inspired messenger, that exposition coming distinctly under the idea of a *logical explication of doctrines*, which it is for mankind to receive as sent to us on Divine authority? Now this is a case of considerable complexity, and one which we must essay as clearly as possible to unravel."

This is undoubtedly rather an ugly case for his theory, but he floats over it as glibly as a cork. The amount of what he says is simply this, that if such a messenger kept within the bounds of our present experience, there would be no revelation to us; if he transcended these bounds, we could only understand his message by the elevation of our religious consciousness. In his own words, such an exposition of truth "would give us no *immediate* manifestation of

truth from God, it would offer no conceptions lying beyond the range of our present data," therefore it would be no revelation. In other words, it would conflict with our theory of revelation, therefore it is no revelation. This is really all we can logically infer from the reasoning.

He asserts that revelation is *always* the presentation of some truth *immediately* to the intuitional consciousness, and must therefore be confined to those truths which come within the range of this power of the soul. Was this the case with the history contained in the first chapters of Genesis? Was it the case with the moral and ceremonial law, the form and arrangements of the Tabernacle, and the structure of the Hebrew commonwealth, revealed to Moses? Was it so with the visions, dreams, voices, and symbols revealed to the prophets? When it was revealed to Simeon by the Holy Ghost that he should not see death until he had seen the Lord's Christ, was this a truth of the intuitional consciousness? When Paul went up to Jerusalem "by revelation," was that a truth of the intuitional consciousness? When he received an account of the last supper from our Lord, was that narration a truth of the intuitional consciousness? Were the resurrection, the second coming of Christ, the scenes of the judgment, the rise of Antichrist, and similar futurities, conceptions of the intuitional consciousness? Were all the minute predictions of prophecy truths of the intuitional consciousness? Is it not obvious at a glance that many things were matters of revelation to inspired men that must fall within the scope of the logical consciousness, even as narrowed down by the psychological theory of our author?

But he also asserts, page 143,—

"That the Bible cannot, in strict accuracy of language, be termed a revelation.—The actual revelation was not made primarily in the book, but in the mind of the writers: and the power which that book possesses of conveying a revelation to us, consists in its aiding in the awakening and elevation of our religious consciousness."

This bold assertion is not a little startling. We ask, if there is no revelation there, how can it ever become a revelation to us? We grant that a blind man cannot read a book until his eyes are opened; but neither can he then, if the book is not there. We must be spiritually enlightened before we can fully perceive the revelation conveyed in the Bible; but it is hard to see how we can perceive it then, if there is no revelation there to be seen.

But what is the judgment of the writers themselves? Do they call the words they were inspired to speak and write a revelation? "Secret things belong unto the Lord, but the *things revealed*, to us

and our children." Are these things "modes of intelligence?" "The *Revelation* of Jesus Christ," sent and signified by his *angel* to his servant John, who bare record of what he saw, and blessed those who read and hear the words of this prophecy,—was this a "mode of intelligence?" Was the "revelation of the mystery" in which Paul's gospel consisted, "made manifest, and by the *Scriptures* of the prophets made known to all nations," a "mode of intelligence?" When Paul asserted, "the things that I *write* unto you are the commandments of the Lord," did he mean to teach that only the mode of intelligence of those who read them was the command of the Lord? What is the meaning of such phrases as, "the Word of God;" "the oracles of God;" "the *Scriptures* of inspiration;" "the words which the Holy Ghost teacheth;" "the form of sound words;" "the gospel of God;" and similar expressions? do they only mean a mode of intelligence? Are not all these things in direct contradiction of this starveling theory of revelation?

But suppose we grant the theory for a moment. We ask, what is the precise authority of revelation? Has it any, independent of the mind that receives it? If it has no existence but in the mind perceiving it, how can it challenge any authority over a mind that does not perceive it? How can it demand universal submission on the penalty of eternal perdition? And what guarantee of certainty have we as to any revelation at all? If our intuitional conceptions contradict Mr. Morell's, and his contradict Neander's, and his again contradict Dr. Strauss's, who shall decide between them? How shall we know who or what is right? We have no infallible standard, no absolute rule, to which we may refer these conflicting revelations, and know whether they speak according to the law and the testimony. We are left at sea without chart or compass, and the trackless waters covered with a German mist. "Jesus I know, and Paul I know, but who are you?"

But, waiving these difficulties, let us examine whether his theory follows from the premises he has assumed. He alleges that because spiritual perceptions cannot be attained by a mind whose power of intuition is not elevated to their reception, therefore, a revelation can be made only to the intuitive consciousness, and not to the logical. But as the intuitive consciousness perceives by direct perception, this revelation cannot be in the form of a book, but in an immediate presentation of truth to the mind; and a revealed theology is impossible.

The sophism in this argument is not difficult of detection. Grant that spiritual intuitions are impossible to a blind soul; does it follow that a revelation must consist in *nothing else* but these spiritual

intuitions? Is not this assuming the very point in discussion? A revealed theology cannot of itself awaken these intuitions: but does it follow that it can do nothing, much more that it is impossible? Grant that it may be of little use to an unenlightened soul: does it follow that it will be of none to one enlightened? A system of optics is useless to a blind man, and powerless to produce his sight; but let vision be granted him, and is it then useless?

Mr. Morell admits the importance of a theology, and confesses that it is impossible for a man to avoid constructing one for himself, after attaining spiritual conceptions. But what is there in this work that confines it to man? Because God must give the intuitions, does he thereby lose the power of delineating them? Is He who alone understands these emotions fully, alone incapable of describing them? If man can do this work for himself, why may not God do it for him? What is there in it that limits it to the fallible, purblind creature? We cannot, then, for the life of us, see how the conclusion of Mr. Morell will follow from his premises.

But Mr. Morell has saved us some trouble, by virtually giving up his own theory, or at least by allowing it to break down at the very point where he attempts to apply it. He tells us, page 140,—

“The aim of revelation has not been formally to expound a system of doctrine to the understanding, but to educate the mind of man gradually to an inward appreciation of the truth concerning his own relation to God. Judaism was a propædætic to Christianity; but there was no formal definition of any one spiritual truth in the whole of that economy. (!). The purpose of it was to school the mind to spiritual contemplation; to awaken the religious consciousness by types and symbols, and other perceptive means, to the realization of certain great spiritual ideas,” &c., &c. “The Apostles went forth to awaken man’s power of spiritual intuition; to impress upon the world the great conceptions of sin, of righteousness, of judgment to come, of salvation, of purity, and of heavenly love. This they did by their lives, their teaching, their spiritual *intensity* in action and suffering, their whole testimony to the word, the person, the death, and the resurrection of the Saviour.”

Concede for a moment that the sole object of these great agencies was to awaken spiritual intuitions, how, by Mr. Morell’s own account of it, was this done? They could not bring the naked idea before the blinded world, and thus cause spiritual perception. How, then, did they proceed? By “teaching!” by the use of “types and symbols;” and “giving *testimony* to the word, &c., of the Saviour!” And, pray, what was this but addressing themselves to the logical understanding? If they embodied these great conceptions in teaching, must not this, as far as it was embodied, be “an exposition of Christian doctrine?” How otherwise could they have proceeded? A spiritual conception can only be presented by one man to another through some verbal sign or exposition of the facts that give rise to it.

But this, by the author's own definition of the logical consciousness, is a purely logical process. "Their lives, and their intensity in action and suffering," had no significance in themselves, except as related to their teachings. Madmen and impostors had exhibited the same things; and it was only by verbal exposition that the world could understand the difference between the two cases; in other words, the whole process by which they acted was an appeal to the logical understanding. Here, then, the theory fails at the very point of its application; for it leads us irresistibly to the conclusion, that the revelation made by the inspired teachers of religion was made in the forms of the logical understanding.

The fatal error of Mr. Morell's theory lies in confounding the work of the Spirit of God with the action of human agents in the spiritual enlightenment of man. It is man's work to present the great conceptions of religion in those logical forms in which they have been placed in the revealed word; it is the Spirit's work to awaken the power of spiritual intuition, by which these embodied conceptions can be grasped by the higher consciousness of the soul. By confounding the work of God with that of man, and both with the agency of the revealed truth, he has involved himself in a maze of the most fatal error.

Our limits compel us to pause here, and postpone the conclusion of our remarks until the next number.

ART. II.—REMARKS ON I. CORINTHIANS XIII, 9-13.

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

ALTHOUGH there exists very general uniformity of interpretation on the contents of the impressive and important chapter from which the above words are selected, yet it may not be deemed presumptuous to offer a few remarks, with a view to present a different, and, we trust, a more consistent exegesis. The faith of the Christian need not be shaken by the prevailing differences of opinion among commentators. "The judgments of the Lord are true and righteous altogether." "The pillar and ground of the truth" is a rock that never can be moved.

The general views of commentators on the above passage may be given in brief extracts from a few, with whose works most of our readers are familiar.

Mr. Wesley, whose comment is extended by Mr. Benson, has these remarks on verses 9, 10, 11:—

“The wisest of men have here but short, narrow, imperfect conceptions, even of the things round about them, and much more of the deep things of God. And even the prophecies which men deliver from God, are far from taking in the whole of future events, or of that wisdom and knowledge of God which is treasured up in the Scripture revelation. 10. *But when that which is perfect is come*,—at death, and in the last day,—*that which is in part shall vanish away*. Both that poor, low, imperfect, glimmering light, which is all the knowledge we can now attain to; and these slow and unsatisfactory methods of attaining, as well as imparting it to others. 11. In our present state we are mere infants in point of knowledge, compared to what we shall be hereafter.”

Mr. Wesley’s sermon, entitled, “The Imperfection of Human Knowledge,” has for its text, “We know in part.”

For Dr. Clarke’s views we refer the reader to his *Commentary in loco*; selecting only the following on verse 10:—

“*But when that which is perfect*,—the state of eternal blessedness; *then that which is in part*,—that which is *imperfect*, shall be done away; the imperfect as well as the probationary state shall cease forever.”

Mr. Watson has these observations in his sermon on “The Importance of Charity:”—

“Partial knowledge shall hereafter be done away, like twilight before day; like the elements of knowledge received in childhood; and obscure views, like objects seen through Roman glass, which was dim and cloudy, will be superseded by distinct perception and perfect certainty.—*Eng. ed.*, vol. iv, p. 392.

Scott’s practical observations on verses 8-13 are to the same purport. On verse 9, he says:—

“He hints that these gifts are adapted only to a state of imperfection. Our best knowledge and our greatest abilities are at present, like our condition, narrow and temporary.”

On verse 10 he adds:—

“He takes occasion hence to show how much better it will be with the Church hereafter than it can be here.”

Macknight, Henry, and others have given a similar interpretation. Mr. Barnes, of Philadelphia, departs very little from the beaten path, and, on verse 10, observes:—

“The sense here is that in heaven,—a state of absolute perfection,—that which is ‘in part,’ or which is imperfect, shall be lost in superior brightness. All imperfection will vanish. And all that we here possess that is obscure, shall be lost in the superior and perfect glory of that eternal world. All our present unsatisfactory modes of obtaining knowledge shall be unknown. All shall be clear, bright, and eternal.”—See *Barnes in loco*.

From the above quotations, which might have been much extended, it will be seen, even without the trouble of further reference to

the respective authors, that their opinions nearly correspond; the difference being more in expression than in thought. The following may be considered a fair summary of what has been advanced:—That the apostle, from the 9th verse to the end of the chapter, treats of the imperfection of human knowledge in our probationary state, as compared with our attainments in a future and heavenly state of existence. Our knowledge here is represented as that of infancy; but hereafter it shall be that of mature understanding. Now, (that is, in this life,) we are said to see through a glass darkly,—dimly, imperfectly; but then, (that is, in heaven,) face to face,—openly, clearly, fully.

Against this interpretation there lie several objections.

1. It seems to destroy the unity of the Apostle's argument, and implies a sudden transition from one theme to another, without necessity or advantage.

2. It makes the Apostle introduce what we cannot but regard as an inappropriate illustration of his evident design and general argument.

3. It is not consistent with itself; and, if pursued, proves more than the Scriptures warrant respecting the heavenly state.

On the first objection, we ask the reader to compare the subjects treated of in the 12th and 14th chapters respectively, and it will be perceived that they are a continued argument taken together; and from the general bearing of the 13th chapter, it would seem requisite to carry out the suggestion or purpose expressed in the last verse of the twelfth chapter. Our reason for the second objection may be discerned in the following remarks:—The main design of St. Paul in the Epistle is to correct the evils existing among the Corinthians. More especially in chapters 12, 13, and 14, he would not have them ignorant of the nature, object, employment, and subordination of various gifts and offices. He is throughout addressing the Church on its present state, and is not contemplating the condition of saints in the heavenly world. Respecting the third objection we shall only now observe, that if knowledge is to be perfected in the heavenly state, why not the gift of prophecy and the gift of tongues? These are all spoken of together, and in the same relation to a special topic.

The erroneous modern interpretations of the passage before us may have arisen from dependence upon the authorized English version, which we shall endeavour to show is not accordant with the sense of the original. The words *τέλειον*, perfect, and *μέρους*, part, are not properly opposite terms in the sense of perfection and imperfection; and the words *ὅταν* and *τότε*, in the tenth verse, and

also ἄρτι and τότε, in the twelfth, do not relate to each other in the sense of this world and the world to come. They severally refer to the circumstances of the Church, and to the condition in which its members would be found, by pursuing the course recommended by the writer of the Epistle.

The phrase ἐκ μέρους, here rendered "in part," is certainly important, and requires minute consideration. It occurs four times in the thirteenth chapter, and once in the twelfth, verse 27. Thus reads verse 9: Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. So verse 10: τότε τὸ ἐκ μέρους καταργηθήσεται. And again, verse 12: ἄρτι γινώσκω ἐκ μέρους. The import of the phrase, both here and in the twelfth chapter, must be sought by a careful examination of St. Paul's argument and design. In the twelfth chapter ἐκ μέρους is rendered, "in particular,"—a somewhat indefinite phrase, as there employed, but to be understood adverbially: "Now ye are the body of Christ, and members in particular;" that is, members *individually* considered. The hands, the feet, the eyes, are parts of the body,—separately, they are members; collectively, they constitute the body of Christ. God hath so organized the different parts into one body, that there is and must be a mutual dependence and sympathy,—“that there should be *no schism* in the body, but that the members should have the same care one for another.” This analogy is introduced to show the use of different gifts and offices in the Church, and the necessity of their subserving the profit or edification of all. The sympathetic unity of the body should be such, that whether one member suffer, all the members should suffer with it; or if one member be honoured, all the members rejoice with it. Though the various offices were “members in particular,” separately and severally appointed and endowed, they were not to be considered members independently of, and acting inimically to, each other. “For the body is not one member, but many.” The “diversities of gifts,” “differences of administrations,” and the “diversities of operations,” were given to every man who had received them to “profit withal,” or with reference to the advantage of the whole body. The sense of ἐκ μέρους, in 1 Cor. xii, 27, is therefore plain. The preposition ἐκ may here have an adverbial force, and joined with μερῶν, from μείρω, to divide, signifies, individually or partitively.

In the last four verses of the twelfth chapter, the Apostle recapitulates the diversities of gifts and offices, respecting which he had spoken in the former part of the chapter, concluding thus:—“But covet earnestly the best gifts, and yet I show unto you a more excellent way.” There is a vast difference between the possession of

gifts or offices, and their proper or beneficial employment. They can be profitably used only when the possessor is entirely under the controlling, hallowing influence of love divine. Thus the Apostle argues, (chap. xiii, 1-3,) Though I have all the gifts combined, with which you are severally endowed,—without love I am nothing, it profiteth me nothing; that is, to himself, or the Church, they would be useless. The inspired writer then describes the nature, influence, and permanency of love, (verses 6, 7,) and then declares, (verse 8,) “love never faileth,”—is always efficient, and will never cease to be otherwise; it will be of perpetual use to its possessor and to the Church. But whether there be prophecies, tongues, or knowledge, they will be rendered useless without love; their utility had, in fact, been destroyed, as the whole Epistle shows, *by the existence of a party spirit*. The generous flame of Christian charity had been quenched, and the precious gifts and qualifications for usefulness misemployed. This humiliating fact, then, the Apostle again states, and in this thirteenth chapter connects it with other painful facts, as cause and effect. Prophecies, tongues, knowledge, would be rendered unprofitable as they had been. Wherefore? *ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν*. This verse assigns the reason for the existing defects of the Corinthian Church. Our version reads,—“For we know in part, and we prophesy in part.” This cannot mean that the gifts were rendered useless because they had been bestowed only in a partial or limited degree, or imperfectly. Such was not the fact; for the Apostle says, in the first chapter of this Epistle, “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in all things ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye *come behind* in no gift; waiting for the coming of our Lord Jesus Christ.” The Corinthians had the gifts spoken of in a high degree of perfection, and are recommended to covet them earnestly. The great error of the Church was this,—they had employed their gifts and offices for personal or party purposes; by so doing, the unity of the body had been destroyed, and divisions created. See the charge of defection and schism, in the tenth and eleventh verses of the first chapter. It is repeated in the third chapter and third verse, and again alluded to in the eleventh chapter and eighteenth verse. In the passage more particularly under consideration, (chap. xiii, 9,) we regard this charge of schism as again repeated, and assigned as the cause of that spiritual imbecility which existed to a lamentable extent, and as the cause also of the inefficiency of extraordinary gifts. Our words, “in part,” therefore,

do not convey the Apostle's true sense. We have seen that, in chap. xii, 27, the words *ἐκ μέρους* are translated, "in particular," and signify individually or partitively, and this in connexion with an argument against the abuse of gifts for schismatic purposes, or so that division would be the inevitable result. Here, then, (ch. xiii, 9,) *ἐκ μέρους* conveys the same idea, and the verse is a declaration, that, having employed their extraordinary gifts for personal or party purposes, they had failed to promote "the perfecting of the saints, the edifying of the body of Christ."

The radical meaning of the word *μέρους*, from *μείρω*, to divide, and its use in other places, strongly corroborate this view. There may be places where *μέρους* seems to signify "partially," or "in some degree," as in 2 Cor. i, 14, and v, 2; but we think in every place the primary meaning will be found to be, division or portion, as distinct from the whole or aggregate of anything. The following passages may be consulted:—Luke xv, 12; John xix, 23; Rev. xvi, 19; Hebrews ix, 5; John xiii, 8; Matthew xxiv, 51; 1 Peter iv, 16. The word occurs in Acts xxiii, 6-9, and is translated "part," but not in the sense of imperfection. Every reader will observe it is used in the sense of our word party: "But when Paul perceived that the one part, *ἐν μέρος*, (one party,) were Sadducees and the other Pharisees, &c., he cried out, &c., And the scribes that were of the Pharisees' part (*τοῦ μέρους τῶν Φαρισαίων*, of the party of the Pharisees) arose." Professor Robinson, under *μέρος*, observes, in reference to Acts xxiii, 6-9, "Here it may be rendered party." It is, therefore, consistent with the general signification of the word, and in keeping with its general use, that in the passage under discussion it may be rendered "party," as opposed to unity and charity.

It will be admitted that the meaning of the preposition *ἐκ* is not expressed by our word "in." "Its primary signification is, out of—from—of, spoken of such objects as before were *in* another, but are now separated from it, either in respect of place, time, source, or origin," &c. It is the direct antithesis of *εἰς*, which has "the primary idea of motion into any place or thing." The true sense of *ἐκ* in any place must be determined by the context and scope of the writer. It is often intended to express "the motive, ground, occasion, whence anything proceeds," as in Philippians i, 16, 17: "The one preach Christ of contention," (*ἐξ ἐριθείας*;) "but the other of love," (*ἐξ ἀγάπης*.) So in 2 Cor. ii, 4: "For out of much affliction," (*ἐκ γὰρ πολλῆς θλίψεως*;) and verse 17 of the same chapter: "But as of sincerity, as of God," *ἀλλ' ὡς ἐξ εὐλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ*;) that is, the motives that actuate us in speaking are sincere and godly. This certainly appears to be the sense here: "For we

know in part," (*ἐκ μέρους*, out of party,) "and we prophesy in part," (*ἐκ μέρους*, out of party,) that is, from personal or party motives or designs. Therefore their knowledge and other gifts had been rendered useless and vain. The verb *καταργέω* signifies to render useless,—to make void. The effect and the cause are joined together by the causative particle *γάρ*, "which expresses the reason of what has been before affirmed or implied; and means *for*, in the sense of *because*." Thus it further appears that verse the ninth is a continuation of the subject of the eighth verse, and can only be so by admitting that the Apostle is assigning the reason of the failure of the Corinthian gifts,—"*because we know of party, and prophesy of party*;" that is, such have been the motives of action. The tenth verse then follows, in striking beauty and appositeness: "*Ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται*,"—"but when that which is perfect is come, then that which is in part shall be done away;" or, more literally, and in accordance with the scope of the Apostle, "When on the contrary is established the perfect state, then that of party shall be avoided."

There can be no difficulty in ascertaining what it is St. Paul here means by a perfect state. It is that state of maturity in Christian principle and conduct, set forth from verse fourth to the eighth, in which also are most touchingly described the spiritual achievements of love to man, proceeding from love to God. In the eleventh verse, the Apostle may be considered as introducing his former conduct and experience as illustrative of his theme. There was a time when he had been carried away by personal feeling and party zeal. But then he was a child,—of limited capacity and attainment in the things of God. But when he became a man,—when the love of Christ and the love of souls filled his heart,—then he put away childish things—the things of party—the spirit of sect—those sure evidences of infantine knowledge and attainments. For "*now*," that is, under these circumstances, "*we see through a glass darkly*,"—neither know ourselves perfectly, nor discern the excellences of others; but "*then*," that is, when the perfect state is come, "*we see face to face*,"—perceive and acknowledge the same general features in every fellow-Christian. "*Now we know*," *ἐκ μέρους*, of party, and hence, seeing imperfectly, we use our gifts to promote personal or partial objects; but "*then*," when under the influence of love, we know as we are known, and kindly think and speak the same. "*These things*," St. Paul has, "*in a figure, transferred to*" himself "*and to Apollos*," for the sake of the Corinthians; as he says, "*That ye might learn in us not to think of men above that which is written, that no one of*

you be puffed up for one against another," (chap. iv, 6.) And "now abideth faith, hope, charity, these three; but the greatest of these is charity:" because that faith and hope of which he speaks, may coexist with party zeal and strife; but charity annihilates all selfish and party considerations, and, glowing with Divine intensity in the heart and life, tends to promote the unity and edification of the body of Christ. This, then, is the "*more excellent way.*"

The foregoing version and paraphrase seem to accord best with the general tenor of the Epistle. This may be ascertained by a brief review of its contents, and a recapitulation of what has been advanced.

In the Corinthian Church divisions had gone to a fearful extent, and contentions had destroyed unity of mind and judgment, (chap. i, 10, 11.) By glorying in men, and using base materials in building on the true foundation laid by apostolic teaching, they had prevented growth in grace, and endangered their salvation, (chap. iii, *passim.*) By tolerating sinful abuses and corrupt doctrines for party purposes, further inroads had been made on the peace and purity of the Church. Some of the Corinthians wished for directions on these matters, and the Apostle gives explicit information in chapters v, vi, vii, viii, ix, x, and xi, that they might be brought to one mind and judgment. In chapter xi, verses 17 and 18, he again specially mentions the existence of divisions; and in chapter xii, he designs to remove the ignorance respecting the origin and use of diversities of gifts and offices. These were not to be employed to create divisions and engender strifes, but to promote unity; which they would do, if the Corinthians pursued the "*more excellent way*" of following after that charity,—the necessity and influence of which are described in chapter xiii, from the first verse to the seventh, inclusive. In verses 8 and 9 he again adverts to the evils of schism, and concludes the chapter by clearly showing that the spirit of piety would destroy the spirit of party. Thus the Epistle, not only to this place, but to the end, may be considered as a treatise on the causes, consequences, and cure of the schismatic spirit which prevailed in the Corinthian Church. In the last chapter St. Paul gives this solemn injunction: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with *charity.*" Yea, and as though he could not employ that divine word, "*charity,*" too frequently, or urge its principle too strongly, he thus concludes,—*Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ Ἀμήν*: "My love be with you all in Christ Jesus," or, as some would read the passage, (the pronoun being omitted in some manuscripts,) "May love prevail among

you;" or, supplying the word God, "The love of God be with you."*

These considerations have led us to the adoption of our interpretation of chapter thirteen. We would only add here the old translation of verses 9, 10, and 12, as given in Dr. Clarke's Commentary, in loco, being, as he says, "the first translation of it into the English language which is known to exist," "which seems to exhibit both a text and language, if not prior to the time of Wiclif, yet certainly not posterior to his day." (The whole chapter, in black letter, is given in the place referred to.) Verses 9, 10: "Forsothe of party we hav knowen: and of partye prophecien. Forsothe whenne that schal cum to that is perfit: that thing that is of partye schal be avoydid." Ver. 12: "Forsothe we seen now bi a miror in dercnesse: thanne forsothe face to face. Nowe I know of partye: thanne forsothe I schal know as I am knowen."

Sufficient has been advanced to convey our opinion of St. Paul's sentiments in the chapter now before us. But as this opinion may be considered novel, and an invasion of an established interpretation, we shall present other reasons for its adoption, trusting to the candid attention of the reader, and soliciting his patience.

Two states are spoken of by the Apostle,—a state of perfection, and a state of imperfection. The articulation, understanding, and reasoning of children are imperfect compared with the powers of men,—those who have come to years of maturity. It was not possible to perceive any object as clearly by the obscure reflecting mirrors of the agents, as by direct vision. We hold that the Apostle, by these vivid comparisons, does not mean to portray our present imbecile powers and attainments, or obscure views in general, but to describe the imperfect state of the Corinthian Church. The imperfection to be avoided, and which the Apostle deprecates, consisted in, or was the fruit of, party strifes and contentions; and the employment or abuse of divine gifts for the elevation of persons or parties. Such a course was childish, weak, unchristian. The exhor-

* On verse 22d of this last chapter, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha," Mr. Barnes has the following appropriate and discriminating remarks:—"This is a most solemn and affecting close of the whole Epistle. It was designed to direct them to the great and essential matter of religion,—the love of the Lord Jesus, and was intended, doubtless, to turn away their minds from the subjects which had agitated them, the *disputes* and *dissensions* which had rent the Church into factions, to the great inquiry whether they loved the Saviour. It is implied that there was danger, in their *disputes* and *strifes* about minor matters, of neglecting the love of the Lord Jesus, or of substituting attachment to party in the place of that love to the Saviour, which alone could be connected with eternal life."

tation is therefore to "put away childish things," as he himself had done, who could say, chap. ix, 22:—"I am made all things to all men, that I might by all means save some."

In the former part of the Epistle, St. Paul had spoken of the imperfect state of the Church:—"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto *babes* in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (Chap. iii, 1-3.) Here, as in the thirteenth chapter, the condition of the Church is compared with the limited capacities of infants, and in both places the same cause is assigned, namely, the divisive principles and party activity of the Corinthians. It follows, therefore, that the state of perfection opposed to that spirit, should be sought and enjoyed *in this life*.

Our commentators consider "that which is perfect," as descriptive of the heavenly world, and marginal Bibles refer us to Heb. vii, 28; Rev. xxi, 1; and 1 John iii, 2. These passages are parallel with the received interpretation, but not with the Apostle's text and sentiments. The state of perfection recommended would prove an effectual remedy for the spiritual weakness of the Church. "Envyings, strifes, and divisions" should cease, the adherence to party be avoided, and all spiritual gifts be advantageously used. That state of perfection consists in the dominion of love,—the supremacy of Christian affection. The Apostle thus sets forth its subduing and hallowing power: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Then adds the Apostle, as if to sum up all, "Love never faileth." Imperishable in its nature, it will perpetually promote the edification of the Church. Miraculous gifts and powers are inefficient without it, whereas love is not only the distinguishing characteristic of the faithful to the end of time, but it never faileth to produce its legitimate fruit of peace and unity. This happy state of perfection effectually eradicates every root of bitterness, conquers the obdurances of our nature, softens the adamant of prejudice. When unfailing and perfect love rules the heart and life, the possessor seeth not "through a glass darkly," because he lives above the spirit of party. "Nothing tends more to ennoble the understanding, and to enrich it with the most precious truths, than the influence of universal love.

It dissipates the darkling mists of prejudice, and breaks down the contracted limits of party feeling; thereby enabling the mind to take a wider range of thought, and to contemplate truth in its grander and more general bearings. A man thus sits upon a lofty eminence, from which he surveys the whole country round; and being unfettered by the local boundaries of town and village, he judges more correctly of their several claims to distinction, and their comparative bearings upon the general good.* This then is the state of perfection recommended by St. Paul as the more excellent way, and without which all else is vanity—nothing. Seeing “face to face,”—“knowing as we are known,”—are amplifications of the Apostle’s views of a perfect state, and descriptive of that tender sympathy, mutual confidence and unbounded satisfaction which flow from the communion of saints, and will be consummated in everlasting glory.

In confirmation of our views, it may also be stated that the deficiencies of childhood, and the completeness of manhood, are often adduced by St. Paul to set forth analogically the high or low attainments of Christians. In 1 Cor. xiv, 20, he says, “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be ye men.” So also in Heb. v, 12-14, we have these words:—“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful (hath no experience) in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.” Compare 1 Cor. iii, 1-3. But the most important passage corroborative of our interpretation of St. Paul’s words in 1 Cor. xiii, is that contained in the Epistle to the Ephesians, fourth chapter, from the first to the sixteenth verse, inclusive. The whole passage must be read, and it will be seen that the Apostle has the same object in view in both places. The evils of a party spirit may not have been as extensive in the Ephesian Church as in the Corinthian. But even in Ephesus it was necessary to show that all gifts proceeded from the self-same spirit, and that all offices were appointed for the edification of the compacted body; not for the aggrandizement of persons or parties. As in the Corinthian Epistle, so in the Ephesian, unity and love are urged, as necessary for spiritual growth. Gifts and offices were bestowed “for the perfecting of the saints, for the work of the ministry, for the edifying

* See Macbrair’s Sermon, Wesleyan Magazine, Eng., Oct., 1839, p. 811.

of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ," (verses 12-15.) It will be observed here, that not only are the writer's argument and doctrine in the two places similar, but the forms of speech are precisely parallel. To be swerved from the truth by party prejudices, was characteristic of infantine attainments in Christian knowledge. Hence the Corinthians were called "babes," (*νήπιοι*), and those of similar character in Ephesus, "children," (*νήπιοι*.) To be established in love, and to keep the unity of the spirit in the bond of peace, is a state of perfection; that perfection in each chapter is described as coming to manhood. In the thirteenth of 1 Cor., the perfection (*τέλειον*) of the tenth verse answers to the becoming a man (*γέγονα ἄνθρωπος*) of the twelfth verse. In Ephesians iv, 13, both phrases are united, and the believer who is wholly under the influence of Christian principles, is designated a perfect man, (*ἄνδρα τέλειον*.) The sense of the Apostle in the Ephesian Epistle cannot be controverted; but it is allowed that the comparison of parallel passages "is a most important help for interpreting such parts of Scripture as may appear to us obscure and uncertain." Hence we contend that the parallel mode of arguing, and the identical words and phrases employed, determine the *usus loquendi* in the thirteenth of 1 Corinthians.*

Mr. Barnes has well remarked, on St. Paul's illustration of the nature of charity, from its manifestations in Christians toward each other, that "the reason why he made use of this illustration, rather than its nature as evinced towards God, was probably because it was especially necessary for them to understand in what way it should be manifested towards each other. There were contentions and strife among them; there were of course suspicions, and jealousies, and heart-burnings; there would be unkind judging—the imputation of improper motives and selfishness; there were envy, and pride, and boasting, all of which were inconsistent with love; and Paul, therefore, evidently designed to correct those evils, and to produce a different state of things, by showing them what would be produced by the influence of love." We would further suggest, that St. Paul

* Luther's version makes Ephesians iv, 13, parallel with 1 Cor. xiii, 10. We are, however, not aware that any other modern version follows the example.

designed to convey a lofty idea of the genuine fruits of love, as contrasted with the low and contemptible results of a party spirit. In sixteen particulars we have an illustration of that great commandment, "Thou shalt love thy neighbour as thyself," and each particular finds its antithesis in the actual fruits of a party spirit. These evil fruits are, moreover, indicated in several parts of the Epistle, and in such terms as to lead us to conclude that the antithesis was contemplated by the Apostle when he enumerated the spiritual achievements of Christian principle. Let us adduce a few examples:—

"Charity suffereth long, and is kind."—"Now, therefore, there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" (chap. vi, 7.) "Charity envieth not."—"Whereas there is among you envying," (iii, 3.) "Charity vaunteth not itself, is not puffed up," (iv, 6, 18, 19; v, 2; and viii, 1.) "Doth not behave itself unseemly—seeketh not her own."—"Let no man seek his own, but every man another's wealth." "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved," (x, 24, 33.) Charity "rejoiceth not in iniquity, but rejoiceth in the truth."—"And ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you." "Your glorying is not good," (v, 2, 6.) Thus the inspired writer shows how infinitely superior is the spirit of love in its heavenly operations, to the spirit of party and prejudice. And therefore he declares, "when that which is perfect is come, then that which is of party shall be done away."

The momentous importance of this chapter is universally acknowledged. Dr. Clarke observes, "it is the most important in the whole New Testament." That importance arises from the views it presents respecting the benign influences and operations of love, and the unequivocal manner in which its necessity is stated. All things without love are as nothing; and every person who has not love, whatever else he may have, is nothing in the sight of God, and for the good of man. The common exposition of the latter part detracts from, if not destroys, the magnificence of the Apostle's argument. The superior enjoyments and attainments of the citizens of heaven are more definitely stated in many parts of the Pauline Epistles, as well as in other portions of Sacred Scripture. But what can exceed the grandeur and sublimity of the sacred penman, when he is considered as continuing his discourse throughout the chapter? The subduing power attributed to love, invests it with

sweet and divine attractions. To possess it in maturity, is a state of perfection which sanctifies all human attainments—renders efficient all special gifts, and obliterates all selfish rivalry and vain-glorying in men. Love produces a gracious and hallowing sympathy, by which Christians, of every name and nation, see “face to face,”—enter into each other’s feelings, and bear one another’s burdens. They appreciate each other’s excellences, and make allowances for mutual infirmities.

“Love, like death, hath all destroy’d,
Render’d all distinctions void;
Names, and sects, and parties fall,
Thou, O Christ! art all in all.”

Then, with what force does the Apostle’s decision appeal to the conscience of every man, especially to the Pharisaic—or sectarian, or envious,—or to those who are proud—boastful of their descent, giving “heed to fables and endless genealogies,” rather than “godly edifying which is in faith!” The love of God and man must expel every opposing principle, or we are nothing. In the inculcation and enjoyment of love are comprehended the distinguishing characteristics of the Christian salvation: “Thou shalt love the Lord thy God with all thy heart,” &c.; “Thou shalt love thy neighbour as thyself;” “On these two commandments hang all the law and the prophets.”

Finally, we may remark, that the views of the Apostle’s “doctrine and fellowship” explained in this article, are of universal, perpetual, and practical utility. The Church, in every age and nation, has been endangered by a party spirit. The gates of hell have prevailed more extensively by this agency than by any other. At various periods since the Reformation, the spirit of party has been predominant. Controversy has been conducted with acrimony, and the meek spirit of religion sacrificed at the shrine of intolerant superstition or sectarian zeal. A higher degree of spirituality has, in many churches, produced a better state of things externally, and the spirit of love and unity is delightfully manifested. To stifle this heavenly flame would seem to be the design of that man of sin—the son of perdition—who, in his characteristic and recent manifestations, “opposeth and exalteth himself” against all that is spiritual, which happens not to be within his own enclosure. Papal Puseyism may yet make fearful ravages, through the agency of wolves in sheep’s clothing; but let the faithful be on their guard against every violation of the law of love. “Charity suffereth long, and is kind;” and however fierce and furious the abettors of a false

unity may be, or earnest in the denunciation of those who differ from them, let it be the special effort of the pious of every church to cultivate brotherly love, that we may be comforted by the exercise of mutual faith in the Lord Jesus Christ. Among thousands of individual Christians this gracious gift of love is cherished, and by it their profession is adorned. It becometh the churches, in these days of peril, to imbibe and manifest the same lovely tempers, fruits of grace, that God in all things may be glorified. Love will unite all hearts and hands for the spread of our common salvation, and then the spirit of piety will annihilate the spirit of party. "When that which is perfect is come, then that which is of party shall be done away." "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more."

ART. III.—WILLIAM WIRT.

Memoirs of the Life of William Wirt, Attorney-General of the United States. By JOHN P. KENNEDY. In two vols. 8vo., pp. 417, 450. Philadelphia: Lea & Blanchard. 1849.

MR. KENNEDY has very appropriately inscribed these Memoirs "To the Young Men of the United States, who seek for guidance to an honourable fame:" for no one of our departed public men retained, through a long life of professional and political labour, so much youthful feeling as did William Wirt; and there have been few more worthy to be held up as an example of well-employed manhood. He was one whom "age could not wither," and who yet honoured his years by the dignity of his employments and the purity of his character,—a young man old, and therefore fit to be commended to young men, as one with whom they can sympathize while they respect him.

WILLIAM WIRT, we gather from these pages, was born on the 8th of November, 1772, at Bladensburg, Maryland. His father, Jacob Wirt, who had emigrated from Switzerland, and gathered some little property in Bladensburg, died two years after, leaving his small estate to be divided among his wife and six children,—

a very inadequate provision for their support. From this time up to his eleventh year, Mr. Kennedy's only knowledge of Wirt's life is derived from an autobiography, written by him while attorney-general, to amuse his children: it contains many interesting anecdotes of his school-days, and sketches of cotemporary scenes and companions. After this he was patronized, and probably his school expenses paid, by a liberal acquaintance of the family, who afterwards moved to Georgia, and married one of Wirt's sisters. When Wirt was about fifteen, he left the academy where he had been placed, for the post of tutor in the family of Mr. Benjamin Edwards. Here he remained twenty months: and this period he always regarded as one of the most fortunate of his youth. Mr. Edwards was a man of rare good sense, and the young scholar had under his roof the advantages of good advice and a well-stocked library. Some of Wirt's best letters in after years are addressed to this early friend.

In November, 1792, he was admitted to the bar, and commenced the practice of the law, in the court-house or shire village of Culpeper county, Virginia. He continued his practice here some one or two years, gradually extending his business into the neighbouring county of Albemarle. Here he became acquainted with the family of Dr. George Gilmer, who lived at Pen Park, his family seat, near Charlottesville, and the result was that he married that gentleman's eldest daughter, Mildred, in 1795. The connexion was a most fortunate one for Wirt, the family being highly cultivated and respectable, he residing with them, and enjoying an intercourse with such neighbours as Jefferson, Madison, and Monroe.

From this period his biographer dates the prosperity of his career. His practice increased, and he made several friendships which lasted him through life; one in particular with a contemporary at the bar, Dabney Carr, afterwards Judge Carr, who appears to have been his most familiar correspondent in after years. But misfortune soon overshadowed this sunshine of his youth. Two years after his marriage he lost his excellent father-in-law, and three years after that, his wife. Compelled to change his residence in consequence of these afflictions, he soon after removed to Richmond, and was elected clerk to the House of Delegates, which post he occupied three sessions. These three years were marked by nothing more interesting than an exciting trial and a Fourth of July oration,—the usual reminiscences of a lawyer. In the last of the three sessions, the legislature divided the chancery jurisdiction of the State into three districts, and Wirt, then twenty-nine years of age, was appointed chancellor of the district comprising the Eastern Shore and the tide-water counties below Richmond. Upon this he took a second wife, Eliza-

beth, the second daughter of Col. Robert Gamble, of Richmond, and removed to Williamsburg, where the duties of his office compelled him to reside, in 1802.

But the salary of the chancellorship proving too little, he resigned in the following year, and commenced practising law in Norfolk. In September of this year his eldest daughter was born, an event which affected him deeply and seriously. Writing to his wife afterwards, we find him thus beautifully and unconsciously expressing the natural emotion of a Christian husband and father:—

“How much do I owe you! Not only the creation of my hopes of happiness on earth, but the restoration of my hopes of happiness in a better world.

* * * I must confess that the natural gayety of my character, rendered still more reckless by the dissipation into which I had been allured, had sealed my eyes, and hidden from me the rich inheritance of the righteous. It was you whose example and tender exhortations rescued me from the horrors of confirmed guilt, and taught me once more to raise my suppliant mind to God. The more I reflect on it, the more highly do I prize this obligation. I am convinced, thoroughly and permanently convinced, that the very highest earthly success, the crowning of every wish of the heart, would still leave even the earthly happiness of man incomplete. The soul has more enlarged demands, which nothing but a communion with Heaven can satisfy. The soul requires a broader and more solid basis, a stronger anchor, a safer port in which to moor her happiness, than can be found on the surface of this world.

* * * * *
 “Remembering how often Heaven snatches away our idols, to show us the futility of sublunary enjoyments, and to point our thoughts and affections to a better world, I pray that its kindness would so attemper my love for my wife and her child, as not to destroy the reflection, that for them, as well as every other blessing, I depend on the unmerited beneficence of my God; and never to permit my love for them to destroy my gratitude, my humble dependence on the Father of the Universe, whose power is equalled by his parental kindness and mercy.”—Vol. i, pp. 105, 106.

In this year, just previous to the birth of his daughter, Wirt wrote the letters of “The British Spy,” which were once so popular. They first appeared in the “Argus” newspaper, in Richmond. The correspondence and criticisms relating to them in these volumes are interesting, but do not fall within the scope of our article.

The remainder of Mr. Kennedy’s work is made up chiefly of extracts from Wirt’s private and public letters, from which we can only reserve space for a few such quotations as bring into strong relief the peculiar traits of his character. In 1804 we find him thus writing to his friend Carr:—

“I am persuaded that there is a range of subjects above the reach of human reason; subjects on which reason cannot decide, because ‘it cannot command a view of the whole ground.’ Could the tick, which invades and buries itself in my foot, conceive or describe the anatomy of my frame? Could the man who has passed every moment of his life at the foot of the Andes, paint the

prospect which is to be seen from its summit? No more, in my opinion, can reason discuss the being of a God, or the reality of that miracle, the Christian faith. If you ask me why I believe in the one or the other, I can refer you to no evidence which you can examine, because I must refer you to *my own feelings*. I cannot, for instance, look abroad on the landscape of spring, wander among blooming orchards and gardens, and respire the fragrance which they exhale, without feeling the existence of a God: my heart involuntarily dilates itself, and, before I am aware of it, gratitude and adoration burst from my lips. If you ask me why these objects have never produced this effect before, I answer that I cannot tell you. Perhaps my nature has grown more susceptible; perhaps I have learned to rely less on the arbitrations of human reason; perhaps I have gotten over the vanity of displaying the elevation and perspicuity of intellect on which the youthful deist is apt to plume himself. Whatever may be the cause, I thank it for leading me from the dreary and sterile waste of infidelity. I am happy in my present impressions, and had rather sit alone, in Arabia Felix, than wander over the barren sands of the desert, in company with Bolingbroke and Voltaire."—Vol. i, pp. 119, 120.

Wirt was now rapidly advancing to eminence in his profession. But in the midst of increasing business, he was always thinking of other objects. He was about this time concerned in a series of essays, called *The Rainbow*, in the *Richmond paper*, and began to meditate the biography of Patrick Henry. The following is from a letter, in 1805, to his early patron and friend, Mr. Edwards:—

"No, sir. It is the Green River land which makes me sigh; the idea of being released from the toils of my profession by independence, in six or eight years, and of pursuing it afterwards at my ease, and only on great occasions, and for great fees; of having it in my power to indulge myself in the cultivation of general science; of luxuriating in literary amusements, and seeking literary eminence. These are the objects which I have been accustomed to look to, as the most desirable companions in the meridian of life."—Vol. i, p. 135.

In 1806 his prosperity in business was such as enabled him to remove with his family to Richmond, where he had always desired to reside. The year after is made memorable in his life by the trial of Aaron Burr, in which he was retained as one of the government counsel. To this we are indebted for the speech in which occurs the description of Blannerhasset's Island, so familiar to our school-boy ears, and, one who has wandered over that beautiful spot may be permitted to add, so true, notwithstanding its rhetorical colouring.

The same year occurred the attack of the Leopard on the Chesapeake, which roused the nation with expectation of war with Great Britain. Wirt caught the military fever, and entered into the preparations for raising a legion with a spirit which reminds one of Walter Scott and his troop of horse, in the time of the threatened Bonaparte invasion. But the embargo came, and the legion was never raised. In 1808, Mr. Jefferson advised Wirt to go into public life as a member of the House of Representatives, where, he says in his letter

to him, he "will at once be placed at the head of the republican body;" but Wirt declined, on the ground that duty to his family required him to adhere to his profession. When Jefferson retired from the Presidency, however, and Mr. Madison became the nominee of the democratic caucus, Wirt interfered so far in public matters as to write warmly in defence of the nomination; and the same year he was elected to a seat in the House of Delegates at Richmond.

In the midst of so much occupation, he does not, however, neglect his correspondence, &c., nor waver in his steadfastness of character. To Edwards he writes, more sadly than usual:—

"I thank God that I have lived long enough, and seen sorrow enough, to be convinced that religion is the proper element of the soul, where alone it is at home and at rest. That to any other state it is an alien, vagrant, restless, perturbed, and miserable,—dazzled for an hour by a dream of temporal glory, but awaking to disappointment and permanent anguish. It is the bed of death which chases away all these illusive vapours of the brain which have cheated us through life, and which shows us to ourselves, naked as we are. Then, if not sooner, every man finds the truth of your sentiment, the importance of a well-grounded Christian hope of future happiness. We need not, indeed, so awful a monitor as a death-bed, to convince us of the instability of *earthly* hopes of any kind. We have but to look upon nations abroad, and men at home, to see that everything under the sun is uncertain and fluctuating; that prosperity is a cheat, and virtue often but a name. Look upon the map of Europe. See what it was fifty or sixty years ago—what it has since been, and what it is likely to become. Formerly partitioned into separate independent and energetic monarchies, with vigorous chiefs at their head, maintaining with infinite policy the balance of power among them, and believing that balance eternal: France, in the agonies of the birth of liberty, her *Campus Martius* resounding with *fêtes*, in celebration of that event: the contagion spreading into other nations: monarchs trembling for their crowns, and combining to resist the diffusion of the example: the champions of liberty, and Bonaparte among the rest, victorious everywhere, and everywhere carrying with them the wishes and prayers of America. Yet now see, all at once, the revolution *gone*, like a flash of lightning; France suddenly buried beneath the darkness of despotism, and the voracious tyrant swallowing up kingdom after kingdom. The combining monarchs thought that they were in danger of nothing but the propagation of the doctrines of liberty; but ruin has come upon them from another quarter. The doctrines of liberty are at an end, and so are the monarchies of Europe—all fused and melted down into one great and consolidated despotism. How often have I drunk that Cæsar's health, with a kind of religious devotion! How did all America stand on tiptoe, during his brilliant campaigns in Italy at the head of the army of the republic! With what rapture did we follow his career; and how did our bosoms bound at the prospect of an emancipated world! Yet see in what it has all ended! The total extinction of European liberty, and the too probable prospect of an *enslaved* world. Alas! what are human calculations of happiness; and who can ever more rely upon them!

"If we look to the state of things in our own country, still we shall be forced to cry, 'All is vanity and vexation of spirit.' Look at the public prints with which our country is deluged, and see the merciless massacre of public and private character, of social and domestic peace and happiness. Look at the debates in Congress. Where is the coolness, the decorum, the cordial comparison of ideas for the public good, which you would look for in an assembly

of patriots and freemen, such as was seen in the old Congress of 1776? Nothing of it is now to be seen. All is rancour, abuse, hostility and hatred, confusion and ruin."—Vol i, pp. 257, 258.

His service this one session in the House of Delegates, 1808-9, was the only time in his life when he was elected to any political capacity by a popular vote. It is curious to see how he clings to his old notion of life, and how opposite were his wishes to his experience. In a letter to Edwards he says:—

"I have looked into this subject of my future life with a vision as steady and distinct as I can command, and now give you the result. In the course of ten years, without some great and signal misfortune, I have reason to hope that I shall be worth near upon or quite one hundred thousand dollars in cash, besides having an elegant and well-furnished establishment in this town. I propose to vest twenty-five thousand dollars in the purchase, improvement, and stocking of a farm somewhere on James River, in as healthy a country as I can find, having also the advantage of fertility. There I will have my books, and with my family spend three seasons of the year—spring, summer, and fall. Those months I shall devote to the improvement of my children, the amusement of my wife, and perhaps the endeavour to raise by my pen a monument to my name. The winter we will spend in Richmond, if Richmond shall present superior attractions to the country. The remainder of my cash I will invest in some stable and productive fund, to raise portions for my children. In these few words you have the scheme of my future life. You see there is no noisy ambition in it; there is none, I believe, in my composition. It is true, I love distinction, but I can only enjoy it in tranquillity and innocence. My soul sickens at the idea of political intrigue and faction: I would not choose to be the innocent victim of it, much less the criminal agent. Observe, I do not propose to be useless to society. My ambition will lie in opening, raising, refining, and improving the understandings of my countrymen by means of light and cheap publications. I do not think that I am Atlas enough to sustain a ponderous work: while a speculation of fifty or a hundred pages on any subject, theological, philosophical, political, moral, or literary, would afford me very great delight, and be executed, at least, with spirit."—Vol. i, p. 265.

How sincere he was in these aspirations, may be inferred from the spirit in which he always writes to his early companion and friend, Carr. Here, and in his letters to his wife, we see him in undress, and in the youthful glow which always animated his spirit. Our extracts must be few; and out of so much delightful correspondence it is puzzling to select a little. The following is from a letter to Carr, in 1810:—

"I feel as if the waves were closing over my head, and cutting me off from all that delights me. To be buried in law for eight or ten years, without the power of opening a book of taste for a single day! 'O horrible! horrible! most horrible!' O for that wealth that would enable me to wander at large through the fields of general literature, as whim or feeling might direct, for days, and weeks, and months together, and thus to raise, enlighten, and refine my mind and heart, until I became a fit inhabitant for those brighter fields of light that lie above us!

"Do you think that a fellow, after *wrangling and crangling* (as Daniel Call says) for twenty or thirty years on this earth, is fit to go to heaven? Don't

you think he would be perpetually disturbing the inhabitants by putting cases of law, and that he would be miserable for the want of a dispute? If so, well may it be said, 'Wo unto you, ye lawyers!'—The which 'wo' I think it might be wise in us to interpret quadrupedantically, and cease from our wicked labours. But what can we do? 'Ay!—there's the rub that makes calamity of so long life; that makes us rather bear the ills we have, than fly to others that we know not of.'—Vol. i, p. 288.

This year Wirt interested himself, with others, in the publication of another series of literary essays, under the title of *The Old Bachelor*, in the *Richmond Inquirer*; the series reached thirty-three numbers, and were afterwards published in a volume, of which three editions were printed. Mr. Kennedy recommends a republication of them, "as a most instructive and agreeable production of American literature." But it may be doubted whether they would now find readers.

Wirt's life was now, for several years, unvaried save by the ordinary incidents in the career of a successful lawyer and gentleman of reputation. In one he wrote a comedy, which, perhaps through his good fortune, was never acted. In 1813, Richmond was expecting a British invasion, and Wirt raised a company of flying artillery, which afterwards gives occasion to some pleasantries in letters to his wife and his friend Carr. From a letter to Francis Gilmer, a younger brother of his first wife, who was about beginning the study of the law, we extract the following:—

"The law is to many, at first, and at last too, a dry and revolting study. It is hard and laborious; it is a dark and intricate labyrinth, through which they grope in constant uncertainty and perplexity,—the most painful of all states of mind. But you cannot imagine that this was the case with Lord Mansfield, or with Blackstone, who saw the whole fabric in full daylight in all its proportions and lustre; who were, indeed, the architects that helped to build it up. Although, at present, you walk, *as it were*, through the valley of the shadow of death, yet keep on, and you will emerge into the bright and perfect day; and leaving behind you the gropers, and bats, and moles, you will see the whole system at one glance, and walk, like the master of the mansion, at your ease, into any apartment you choose. *O diem præclarum!* Then you will handle your tools not only dexterously, but gracefully, like a master workman, and add, yourself, either a portico, a dome, or an attic story to the building, and engrave your name on the marble, *Proh spectaculum!*"—Vol. i, p. 376.

But, indeed, if we were to quote a tithe of the excellent advice given to this gentleman and others on the study of law, in the course of these letters, it would occupy our entire space. The following, to the same friend, is admirable:—

"Let me use the privilege of my age and experience to give you a few hints, which, now that you are beginning the practice, you may find not useless.

"1. Adopt a system of life, as to business and exercise; and never deviate from it, except so far as you may be occasionally forced by imperious and uncontrollable circumstances.

"2. Live in your office; i. e., be always seen in it except at the hours of eating or exercise.

"3. Answer all letters as soon as they are received; you know not how many heart-aches it may save you. Then fold neatly, endorse neatly, and file away neatly, alphabetically, and by the year, all the letters so received. Let your letters on business be short, and keep copies of them.

"4. Put every law paper in its place, as soon as received; and let no scrap of paper be seen lying for a moment on your writing-chair or tables. This will strike the eye of every man of business who enters.

"5. Keep regular accounts of every cent of income and expenditure, and file your receipts neatly, alphabetically, and by the month, or at least by the year.

"6. Be patient with your foolish clients, and hear all their tedious circumlocutions and repetitions with calm and kind attention; cross-examine and sift them, till you know all the strength and weakness of their cause, and take notes of it at once whenever you can do so.

"7. File your bills in Chancery at the moment of ordering the suit, and while your client is yet with you to correct your statement of his case; also prepare every declaration the moment the suit is ordered, and have it ready to file.

"8. Cultivate a simple style of speaking, so as to be able to inject the strongest thought into the weakest capacity. You will never be a good jury lawyer without this faculty.

"9. Never attempt to be grand and magnificent before common tribunals: and the most you will address are common. The neglect of this principle of common sense has ruined — with all men of sense.

"10. Keep your Latin and Greek and science to yourself, and to that very small circle which they may suit. The mean and envious world will never forgive you your knowledge, if you make it too public. It will require the most unceasing urbanity and habitual gentleness of manners, almost to humility, to make your superior attainments tolerable to your associates.

"11. Enter with warmth and kindness into the interesting concerns of others, whether you care much for them or not;—not with the condescension of a superior, but with the tenderness and simplicity of an equal. It is this benevolent trait which makes — and — such universal favourites—and, more than anything else, has smoothed my own path of life, and strewed it with flowers.

"12. Be never flurried in speaking, but learn to assume the exterior of composure and self-collectedness, whatever riot and confusion may be within; speak slowly, firmly, distinctly, and mark your periods by proper pauses, and a steady, significant look:—'Trick!' True,—but a good trick, and a sensible trick."—Vol. i, pp. 394, 395.

The year 1815 found him busy with the life of Patrick Henry. In this year he also argued his first cause in the Supreme Court at Washington, and, as he expresses it, "broke a lance with Pinkney."

In the course of the publication of the *Life of Henry*, he writes often to his friends, soliciting opinions on particular passages, and criticising them himself. One where he has used the figure of a mountain stream, seems to have given him a good deal of trouble; he finally determines to let it stand:—

"It is, indeed, by no means a fair trial to read a passage of this sort, detached from the warming preparation which ushers it in—but if it does not strike him as extravagant, ranting, and rhapsodical, when read in this way, I shall have the more confidence in its success. The passage, I know, may be ridiculed, and successfully ridiculed, too, so far as to raise a laugh, but so may anything, however beautiful. Whether it deserves to be ridiculed, is the question I wish to have decided. G. H——'s rule is to strike out everything of which he is made to doubt; and probably it is owing to this, that his writings are so smooth and perspicuously *insipid*. I had much rather have faults than to have no beauties: and who that ever had beauties was without fault? The most beautiful author in the world is, perhaps, the fullest of faults. I mean Shakspeare—who, by-the-by, has a passage that has been several times recalled to my recollection by the objections to my stream. It is in *Macbeth*:—

'And Pity, like a naked new-born babe,
Horsed on the sightless coursers of the air,
Shall blow the horrid deed in every eye,
Till tears shall drown the wind.'

"I hope my stream is not as bombastic as this."—Vol. ii, pp. 22, 23.

What is here observed respecting the striking out everything of which one is made to doubt, is very just, and deserves to be impressed particularly on those young writers who are most likely to attain a good style, viz., those who are most sensitive and fastidious in clothing their ideas with the garments of rhetoric. But there is another rule which Wirt would have probably followed in the above extract, had he supposed it would have ever appeared in print, which is, where it is possible, always to verify quotations by reference. Had he done so, we might have read *Macbeth's* language thus:—

"And Pity, like a naked new-born babe
Striding the blast, or heaven's cherubim, horsed
Upon the sightless couriers of the air," &c.

This is not bombast, in its place in the soliloquy; the excitement of the speaker and his lofty nature require it.

The *Life of Henry* finally appeared in 1817, and the same year Wirt received from President Monroe the appointment of Attorney General of the United States. He thus writes of himself to his wife:—

"The newspapers seem to be trying what ballast I have on board. I am quite ashamed of the magnificent eulogies which they are sounding here on my talents, accomplishments, and all that; and in Philadelphia the rapturous encomiums which they are bestowing on my book. But they have not yet unsettled the trim of my wherry; nor will they, if I know myself. I keep as steady as possible, in the expectation of a counterblast; for the praise is too high to last, and, I know, much more than is deserved."—Vol. ii, p. 34.

From this date until the election of Gen. Jackson to the presidency, in 1829, Wirt retained the office of attorney-general, and was

occupied with its laborious duties, and occasionally concerned in the management of important causes in the Supreme and other courts.

A glance at the table of contents would give some idea of Wirt's employments during the most active portion of his life. But to estimate rightly the individuality, firmness, buoyancy, and generosity of his character, we must refer the reader to his numerous private letters to his friends and members of his family, which make up the bulk of Mr. Kennedy's second volume. Whether it be altogether decorous to give to the public the private correspondence of a man whom it knew little of except in a professional or official capacity, may be questioned. It is, however, in the fashion of the day; and if it be a fault, we may, in this instance, say, in the words of Kent to Gloster, that we "cannot wish the fault undone, the issue of it being so proper." It certainly renders the volume one of the most entertaining personal biographies that has lately appeared.

As a specimen of the natural gayety of Wirt's disposition, the following is his manner of commencing one of many similar grave epistles to his friend, Judge Carr:—

"‘I thank you, upon my conscience,’ as Pope says, for your three letters. They are the most somersetical, high-flyingest, and most charming that I have seen, felt, heard, and understood (which, I think, Sterne says is a quotation from Lilly [whom I believe I never saw—meaning Lilly.]—(Here is an entanglement of parentheses which I believe it would puzzle General Charles Lee to wind up—and so I shall give it up in despair) for a long time—(meaning that I have never seen, &c., for a long time.)’—Vol. ii, p. 75.

The following flight (in a double sense) of fancy is from another to the same:—

"I hope you are not roasted as we are. The earth here is as hot as an oven, and the whole atmosphere feels, and almost looks, as if it were on the point of blazing. I wish balloons would come into play. How delightful it would be for every family to have one, always ready to mount up into the cool regions of the air, and, at the same time, so anchored to the *terra firma* of their respective proprietors, as to be in no danger of flying off with them. I should not be at all surprised if, in the course of the present century, it should become as fashionable for the rich and luxurious to spend their midsummer days a mile or two above the earth, as it is at present for the people of Charleston to spend their summer evenings in their gardens. What a spectacle, to see a squadron of balloons, in their ascent from our cities, on one of these daily excursions! There is something cooling and refreshing in the imagination of it."—Vol. ii, pp. 110, 111.

To show the generous emulation which inspired him in his practice at the bar, we select the following from other letters respecting one who was looked upon as his rival:—

"Pinkney commenced his speech to-day and spoke throughout it. He goes on again to-morrow; then Luther Martin; then I.—Pinkney has given us his strength to-day. He is really a fine creature in his profession: has a fer-

tile and noble mind.—I was never in so bad a humour to make a springing exertion; but I shall make it.”

“I expect to go to Baltimore again early next month, and to have another grapple with Glendower Pinkney. ‘The blood more stirs,’ you know, ‘to rouse the lion than to start the hare.’ A debate with Pinkney is exercise and health. I should like to see you on his weather-bow. I verily believe you could laugh him out of court; but, as for me, I am obliged to see him out in hard blows. With all his fame, I have encountered men who hit harder. I find much pleasure in meeting him. His reputation is so high that there is no disparagement in being foiled by him, and great glory in even dividing the palm. To foil him in fair fight, and in the face of the United States,—*on his own theatre, too*,—would be a crown so imperishable, that I feel a kind of youthful pleasure in preparing for the combat. This is just the true state of feeling with which I am about to enter on the practice with him.”—Vol. ii, pp. 80, 81.

In a letter to his young kinsman, Gilmer, of a later date, we find the following tribute to the memory of this “Glendower:”—

“Poor Pinkney! He died opportunely for his fame. It could not have risen higher.

* * * * *

“He was a great man. On a set occasion, the greatest, I think, at our bar. I never heard Emmett nor Wells, and, therefore, I do not say the American bar. He was an excellent lawyer; had very great force of mind, great compass, nice discrimination, strong and accurate judgment: and, for copiousness and beauty of diction, was unrivalled. He is a real loss to the bar. No man dared to grapple with him without the most perfect preparation, and the full possession of all his strength. Thus he kept the bar on the alert, and every horse with his traces tight. It will be useful to remember him, and, in every case, to imagine him the adversary with whom we have to cope. But, I assure you, I do not enjoy more rest because that comet has set. There was a pleasurable excitement in wrestling with him on full preparation. In my two last encounters with him I was well satisfied, and should never have been otherwise when entirely ready. To draw his supremacy into question, anywhere, was honour enough for ambition as moderate as mine.

“Poor Pinkney!—After all, how long will he be remembered? He has left no monument of his genius behind him, and posterity will, therefore, know nothing of such a man but by the report of others. What should we have known of Hortensius, but for Cicero?”—Vol. ii, p. 138.

Some of Wirt’s most playful letters are those to his eldest daughter, afterwards Mrs. Randall. The following in one of them must not be overlooked:—

“And this puts me in mind of another story (don’t it put you in mind of *two*?) that I heard while I was gone. It is an instance of broken figure, or rather figures, or ratherer a compound fracture of figures, or ratherest a *chaos* of them, exhibited in a speech made by one of my brother lawyers at Baltimore, not long since:—‘This man, gentlemen of the jury, walks into court like a motionless statue, with the cloak of hypocrisy in his mouth, and is attempting to screw three large oak trees out of my client’s pocket.’”—P. 145.

In 1824 Wirt lost his eldest son, Robert, who died in Havre, whither he had gone for his health, at the age of nineteen. Both

parents were deeply affected by this affliction. In a letter from Baltimore, Wirt writes as follows to his wife:—

"I am here safe and well. * * * The image of your pensive face is on my heart and continually before my eyes. May the Father of mercies support you, and pour into your bosom the rich consolations of his grace, and preserve and strengthen you for your family! What can we do, if you suffer yourself to sink under the sorrow that afflicts you? Let us bear up and endeavour to fulfil our duty to our surviving children. Let us not overcast the morning of their lives with unavailing gloom, by exhibiting to them, continually, the picture of despair. Trouble comes soon enough, whatever we do to avert it, and the sombre side of life will early enough show itself to them, without any haste on our part to draw aside the curtain. Let them be innocently gay and happy as long as they can; and let us rather promote than dissipate the pleasing illusions of hope and fancy. Let us endeavour to show religion to them in a cheering light; the hopes and promises it sets before us; the patience and resignation which it inspires under affliction; the peace and serenity which it spreads around us; the joyful assurances with which it gilds even the night of death.

"These are realities by which, while we inculcate them on others, we may profit ourselves. They are not fallacies to cheat children, but realities which ought to give strength to our own bosoms. Is not religion a reality? Are not its promises true? Are not its consolations substantial? Why, then, should we not appeal to our Lord in prayer, with confidence in his promises? What though he scourge us, he will not cast us off, if we come to him with humility, and entreat him, with earnestness and contrition, to pity and pardon and accept of us. Our Lord himself, when on earth, was a man of sorrows and acquainted with grief, and knows how to pity our distresses and support us by the influences of his Holy Spirit.

* * * * *

"May God bless you, and breathe into your bosom peace and cheerful resignation!"—Pp. 190, 191.

He had a great admiration for Watts' Hymns, and often quotes from or alludes to them. In a letter to his wife, in one place, he says:—

"I bought, the other day, a copy of Watts' Psalms and Hymns. Do you know that I never think of this man, without such emotions as no other human being ever inspires me with? There is a loftiness in his devotion, and an indifference, approaching to contempt, for the praise or censure of the beings of this nether world, which is heroic and sublime. It is so awfully great that even old, surly, growling Johnson, with all his high-church pride and arrogance, felt its influence, and scarcely dared to whisper a criticism in his life of Dr. Watts—which is a curiosity in this particular. What a soul of celestial fire, and, at the same time, of dissolving tenderness was that! How truly did he devote all the faculties of that soul to the contemplation of the glory of God and of the Saviour! He was, indeed, 'ever journeying home to God,' and seems to have stopped half way between earth and Heaven to compose this excellent book. He was a rapt soul, and I never feel my own worthlessness half so forcibly as when I read his compositions and compare my spirit with his."—P. 202.

Again, alluding to his son, he says, in a letter to his old friend Edwards:—

"I am now old and gray, the illusion is long since over, and I have been taught, by mournful experience, to know the world as it is,—a poor and miserable stage-play, in which there is nothing of any value but those pure attachments which bind us to one another, and those which bind us to our God and Saviour. If this life were all,—the former, sweet and endearing as they are, would be but poor things: they are 'flowers of the forest,' withered and gone very often before we have had time to know their value. I lost a dear boy, in his 19th year. Two years this fall, he died far away from me, in France, where he had gone for his health. He was the pride and hope of my heart and family, and an object of admiration and love to all who knew him. My dear friend,—I cannot think of him, and never shall I be able to think of him, without tears."—P. 221.

The year after his retirement, Wirt was employed in a case of considerable importance, against Webster, in Boston;—on which occasion he, for the first time, visited New-England. He thus conveys the impression of his visit to Judge Carr:—

"Now, after all this, you will not be much surprised to learn, that I think the people of Boston amongst the most agreeable in the United States. I suppose their kindness to me may have some effect on my judgment;—but, divesting myself of this as much as possible, I say they are as warm-hearted, as kind, as frank, as truly hospitable as the Virginians themselves. In truth, they are Virginians in all the essentials of character. They speak and pronounce as we do, and their sentiments are very much in the same strain. Their literary improvement, as a mass, is much superior to ours. I expected to find them cold, shy, and suspicious. I found them, on the contrary, open, playful, and generous. They have no foreign mixture among them,—but are the native population, the original English and their descendants. In this, too, they resemble the people of Virginia, and, I think, are identical with them. They are, in republican principle and integrity, among the soundest, if not the very soundest of the people of the United States.—Would to heaven the people of Virginia and Massachusetts knew each other better! What a host of absurd and repulsive prejudices would that knowledge put to flight! How would it tend to consolidate the Union, threatened, as it is, with so many agents of dissolution!—My heart is set on bringing about this knowledge. How shall I effect it? If I write I shall be known, and be supposed to have been bought by a little kindness and flattery. * * * I believe the prejudices are all on our side. The people of the North resent what they suppose to be the injustice of Southern opinion. Let them have reason to believe that we regard them with respect and kindness, and they will not be slow to give us theirs. I found it so in my own person.—And so, I believe, it will be found by every man of sense from the South who visits them. What a fool have I been to join in these vulgar prejudices against the Yankees! We judged them by their pedlers. It would be as just if they were to judge us by our black-legs."—Pp. 273, 274.

In 1831 Wirt defended Judge Peck before the Senate, after his impeachment by the House of Representatives. In the course of the trial he received news of the death of his youngest daughter, Agnes, then in her sixteenth year. This, which was quite unexpected, was the severest blow that had befallen him in his life. The Senate adjourned the trial a week; and, when it resumed, Wirt left the defence chiefly in the hands of his coadjutor, Mr. Meredith, and

did not make his speech until nearly a month after;—when, to use his words, he spoke “under the pressure of ill health and in deep affliction of spirit.” Some extracts from letters written in the midst of the trial, show how keenly he suffered. She was evidently his favourite child; his mind seems to have dwelt upon her loss. He wrote a memoir of her, and afterwards, in writing to Carr, we find him still alluding to her in words that seem almost to be moistened with tears:—

“I owe you several letters, my dear friend; but you are kind, and can allow for my situation. I have had such a winter as I never had before. Heavy causes to argue, with a broken heart and exhausted strength,—when, at every step, I felt far better disposed to lie down in the grave. It was not in such a frame that I could address you. Even now I am unfit to write. For to me the heavens are hung with mourning, and the earth covered with darkness. The charm of life is gone. I look at my beloved wife and my still remaining circle of affectionate children, and my heart reproaches me with ingratitude to heaven. I have been too blessed for my deserts. *The selection of the victim is too striking to be misunderstood.* There is a better world, of which I have thought too little. To that world she is gone, and thither my affections have followed her. This was heaven’s design. I see and feel it as distinctly as if an angel had revealed it. I often imagine that I can see her beckoning me to the happy world to which she has gone. She was my companion, my office companion, my librarian, my clerk. My papers now bear her endorsement. She pursued her studies in my office, by my side, sat with me, walked with me,—was my inexpressibly sweet and inseparable companion—never left me but to go and sit with her mother.”—Pp. 343, 344.

At this period of his life, and when he was suffering such heavy domestic affliction, Wirt was put in nomination by the Anti-Masonic Convention as a candidate for the Presidency. It is not our purpose to go into the history of this election. It is sufficient that Wirt’s correspondence throughout the canvass shows the same integrity of character which we have seen him to possess in tracing him through a long and honourable life. He neither sought the office eagerly, nor affected to shun it from personal motives; nor was he apparently the least affected by defeat. In the midst of the canvass we find him writing to his wife, which is the last extract we have space to make:—

“How do you do, my dear wife? Is the rheumatism gone? How does the garden come on, and the canary, and the linnet, and the sky-lark, and the mocking-bird? And how do ‘the bees suck,’ and ‘the fairies dance,’ now, my dear girls? And how do the early rising and the studies go on, boys?—and the flutes, and all that sort of thing? I feel quite excited, and miss you all most exceedingly much. My solitary room and my solitary *siesta* are not to my taste. I want to take my nap in company, as my children always prefer to get their lessons. Apropos, wife, I have not taken one pinch of snuff since I left home, though continually tempted with other people’s boxes. I am sometimes truly disposed to reward my conscience for holding out so well. To speak the truth, there is still a considerable titillation around the region of the

nostril; but my desire for snuff is so feeble that it scarce deserves a mention. I shall keep aloof, and in about a fortnight more, I suppose, I shall be thinking, as I did in Washington when I quitted it once before,—what will become of all the snuff-sellers? They will be ruined:—as if all the world had left off snuff because I had. I remember very seriously feeling this compassionate sentiment for Dupont & Johnson, the tobacconists. Their prospects appeared to me to become suddenly quite magnificently bright, when I resumed snuff.”—P. 375.

We need not follow Wirt minutely through the two succeeding years that intervened before his decease. He died in 1834, surrounded by his family and friends, and giving them assurance a few hours before his death that he departed in Christian hope.

He died,—but he has left a memory which will long survive, an ornament to the annals of our jurisprudence and our national councils, and an example for the imitation of our young men, in whose name we will conclude our hasty sketch with a word of thanks to his accomplished biographer, for the clear and elegant manner in which he has arranged the correspondence, and traced the career of one among our public characters of whom we wished to learn all, that we might the more esteem him.

ART. IV.—THE BAPTISMAL FORMULA, MATTHEW XXVIII, 19, 20.

Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν.

Going, therefore, disciple all the nations, BAPTIZING THEM TO THE NAME OF THE FATHER, and of the Son, and of the Holy Spirit, teaching them to keep all things whatever I have enjoined upon you.

THE phrase βαπτίζειν εἰς τὸ ὄνομα τινός presents a peculiar combination of terms, which renders this intrinsically important text still more worthy of careful consideration: yet it seems to be generally adopted by modern administrators of the ordinance in a merely conventional acceptance, with little examination or apprehension of its real import. Its explication chiefly depends upon the solution of three questions, namely, the signification of βαπτίζω, the sense of ὄνομα, and the relation implied in εἰς.

1. The inherent import of βαπτίζω. There are but two ways in which the meaning of any word can be legitimately determined; (1.) by tracing its *etymology*, and, (2.) by appealing to its actual *use*. The word in question is usually said to be derived

from βάπτω. But this is not exactly true; for as the τ is only a casual appendage (for the sake of strength) to the root of that primitive, the derivative thus formed would be βαπίζω: nor is it ever the custom of the Greek to derive one verb from another with this termination. Verbs in -ίζω (or, rather, in -ζω, for the ι is only a connecting vowel) are formed from *adjectives* or *nouns*; those cases in which the derivation is apparently from a verb, will be found to be formed through the intervention of some (oftentimes obsolete) adjective or noun, *e. g.*, αλτίζω, not from αλτέω, (the root of which is αλτέF-ω,) but from αλτ-ης, -ου, or, perhaps still better, from an older ΑΙΤΟΣ, -η, -ον, whence also αλτία.* The true derivation of βαπτίζω is from βαπτός, the verbal adjective of βάπτω: this formation alone furnishes the root βαπτ. The force of the termination -ίζω seems to be best apprehended by Kühner, (Intermediate Greek Grammar, § 232, I. (a.) Andover edition,) as denoting "the *exercise of agency* or *activity*," or, more definitely, (rem. 1, sub l. c.,) "the making something into that which the root denotes." This branch of lexicography (as, indeed, the whole department of etymons) has been very much neglected. Each of these sufformative additions to the root in derivation exerts a particular modification upon the radical idea, and has as constant and definite a significance as the root

* The form ωθίζω cannot in any case be derived directly from ωθέω, as this latter is itself a derivative for an older ωθω, as is shown by the fut. ὤσω and the cognate tenses. Hence arises the suspicion of an obsolete (or *suppositive*) allied noun, perhaps ὠθος, (root FoFr, identical with our *shove*, and perhaps *push*,) as the true theme of at least the two prolonged forms; ὠθω being a mere verb-expression of the radical idea, ὠθέω denoting that the subject (casually) occupies this relation to the object, and ὠθίζω indicating an active assumption of that relation, as self-prompted and of positive design. In this way the last-named form may come to have a somewhat *frequentative* force, (*i. e.*, to jostle about, *bandy* words in altercation,) in consequence of the more decidedly transitive notion carried by its termination; and for the same reason, it is this peculiar (almost technical) usage that distinguishes it from ὠθέω.

In rare instances (*e. g.*, ἔρπω, to creep, ἐρπύζω, to crawl, through an imaginary ἔρπυς, *sc.* a reptile, [compare the name Ἐρπυς]) this secondary frequentative signification dwindles to a species of *diminutive* application, and in others (*e. g.*, εἰκω, to seem, εἰκάζω, to guess, through εἰκός, likeness, [στενάζω, fut. -ζω, is only στενάχω strengthened; indeed, this whole signification is dubious]) it is said to rise to a sort of *intensive* acceptance, while in more cases (*e. g.*, ρίπτω, jacio, ριπτάζω, jacto, through ριπτός) it continues without special modification. Very many verbs in -ζω do not strikingly differ from simpler forms from the same root, (*e. g.*, βλύω, βλύζω, the first softened, and the latter roughened, from βλύFω; ὄρκος, ὀρκόω=ὀρκίζω; πολεμέω, πολεμέω=πολεμίζω [fut. -ίζω and -ίσω;] λάζω [? fut. λάζω] = λακτίζω, through a presumed λακτός, after the analogy of λάξ [*sc.* λακίς, as if from a noun λάξ, λάκ-ος;]) but in all these gradations, the inherent *factive* force of the ending must not be lost sight of. Such obscure and doubtful examples, of course, are not fair tests of the import of a termination, when others, more clearly marked, exist.

itself.* The termination *-ίζω*, so far from being either a *diminutive*, *frequentative*, or the like, as it is sometimes vaguely termed, simply indicates the *putting any object into the condition or relation* denoted by the primitive, or (when intransitive) the *putting one's self* into such condition or relation. Even in the so-called *imitative* use, as in the *patrials* *ἐλληνίζω*, *μηδίζω*, &c., it is true to its native force; *q. d.*, to *make one's self* (in language and custom) a *Ἕλληνα*, (in political sentiment) a *Μεδε*, &c. In short, the termination *-ίζω* precisely corresponds with the English *-ize* or *-ise*, which is obviously derived from it; *e. g.*, *emphasize*, to make emphatic; *philosophize*, employ philosophy; *characterize*, mark by a peculiar character; *particularize*, specify by particulars; *civilize*, reduce to civil regulation; *monopolize*, acquire a monopoly over, &c.

The following list, containing all the verbs with this termination used in the New Testament, shows how invariable is this import:—

ἀγνίζω, render *ἀγνός*, purify.
ἀγωνίζομαι, institute for one's self an *ἀγών*, contend.

[*ἀθροίζω*, make *ἀθρόος*, collect.]
αἰρετίζω, render *αἰρετός*, prefer.
αἰχμαλωτίζω, render *αἰχμάλωτος*, captivate.

ἀλίζω, affect with *ἅλς*, salt.
[*ἀλίζω*, make *ἅλης*, gather.]

ἀναγνωρίζω, see *γνωρίζω*.
ἀναθεματίζω, render an *ἀνάθεμα*, curse.

ἀνακαθίζω, see *καθίζω*.
ἀναλογίζομαι, see *λογίζομαι*.

ἀνδρίζω, render an *ἀνήρ*, fortify.
ἀνεμίζω, affect with *ἄνεμος*, blow about.

ἀποδιορίζω, see *ορίζω*.
ἀποκεφαλίζω, render quasi *ἀποκέφαλος*, behead.

ἀπορφανίζω, see *ορφανίζω*.
ἀποστοματίζω, render quasi *ἀποστόματος*, oblige to speak off hand.

ἀποφορτίζομαι, see *φορτίζω*.
ἀποχωρίζω, see *χωρίζω*.

[*ἄρτιζω*, render *ἄρτιος*, complete.]
ἄσφαλίζω, render *ἄσφαλής*, secure.

ἀτενίζω, keep one's self *ἀτενής*, gaze.
αὐλίζομαι, avail one's self of the *αὐλή*, camp out at night.

ἄφανίζω, render *ἄφανής*, hide.
ἄφορίζω, see *ορίζω*.

ἄφρίζω, make *ἄφρός*, foam.

βαπτίζω, render *βαπτός*, baptize.
βασανίζω, affect with *βάσανος*, torture.
βυθίζω, cause *βύθος*, sink.

γαμίζω, make a *γάμος*, marry.
γεμίζω, cause *γέμος*, fill.
γνωρίζω, render quasi *γνωρός*, publish.

δαιμονίζομαι, affect one's self with a *δαίμων*, be a demoniac.

δανείζω, cause a *δάνειον*, loan.
δειγματίζω, render a *δείγμα*, expose.

διαγνωρίζω, see *γνωρίζω*.
διακαθαρίζω, see *καθαρίζω*.

διαλογίζομαι, see *λογίζομαι*.
διαμερίζω, see *μερίζω*.

διαφημίζω, see *φημίζω*.
διισχυρίζομαι, see *ισχυρίζομαι*.

διωλίζω, see *ὕλίζω*.
δογματίζω, make a *δόγμα*, decree.

ἐγγίζω, make *ἐγγός*, bring (one's self) near.
ἐγκαινίζω, see *καινίζω*.

ἐγκεντρίζω, see *κεντρίζω*.
ἐδαφίζω, render *ἐδαφος*, raze.

ἐθίζω, produce an *ἔθος*, accustom.
ἐγαμίζω, see *γαμίζω*.

ἐκκομίζω, see *κομίζω*.
ἐκμυκτηρίζω, see *μυκτηρίζω*.

ἐμφανίζω, render *ἐμφανής*, show.
ἐνυβρίζω, see *ὕβριζω*.

ἐξαρτίζω, see *ἄρτιζω*.
ἐξυπνίζω, render *ἐξυπνος*, waken.

ἐπαγωνίζομαι, see *ἀγωνίζομαι*.
ἐπαθροίζω, see *ἀθροίζω*.

ἐπαφρίζω, see *ἀφρίζω*.
ἐπιστομίζω, render quasi *ἐπιστόμιος*, curb.

ἐρεθίζω, cause *ἔρις*, (quasi gen. *ἐρεθος*,) enrage.

* The same is true in English, *e. g.*, *depend*, *depend-ant*, *depend-ant-ly*; *ridicule*, *ridicul-ous*, *ridicul-ous-ness*. A child can appreciate the value of these added syllables.

ἐρίζω, produce ἐρις, wrangle.

εὐαγγελίζω, cause an εὐαγγέλιον, inform.

εὐνουχίζω, make an εὐνοῦχος, emasculate.

θεατρίζω, make a θέατρον, expose.

θερίζω, make the θέρος, harvest.

θησαυρίζω, make a θησαυρός of, treasure up.

ἱματίζω, furnish with ἱμάτια, clothe.

ἰουδαίζω, make one's self an Ἰουδαῖος, Judaïze.

[ἰσχυρίζομαι, make one's self ἰσχυρός, contend.]

καθαρίζω, render καθαρός, cleanse.

καθοπλίζω, see ὀπλίζω.

[καινίζω, make καινός, introduce novelty.]

καταγωνίζομαι, see ἀγωνίζομαι

κατακρημνίζω, see κρημνίζω.

καταναθεματίζω, see ἀναθεματίζω.

καταποντίζω, see ποντίζω.

καταρτίζω, see ὑπτιζω.

κατασοφίζομαι, see σοφίζω.

κατοπτρίζω, reflect in a κάτοπτρον, show in a mirror.

καυματίζω, cause a καῦμα, scorch.

[κεντρίζω, apply a κέντρον, prick.]

κιδαρίζω, use a κίθαρα, play the harp.

κολαφίζω, cause a κόλαφος, cuff.

κομίζω, perform the functions of a ΚΟΜΟΣ, (theme of κομέω,) carry.*

κουφίζω, render κοῦφος, lighten.

[κρημνίζω, affect with a κρημνός, precipitate.]

κρυσταλλίζω, make itself like κρύσταλλος, sparkle.

λογίζομαι, use one's λόγος, reckon.

μερίζω, put into μέρος, divide.

μετασχηματίζω, see σχηματίζω.

μετεωρίζω, render μετέωρος, elevate.

μετοικίζω, see οἰκίζω.

μυκτηρίζω, turn up the μυκτήρ, sneer.

νομίζω, constitute a νόμος, acknowledge.

νοσφίζω, place νόσφι, separate.

[οἰκίζω, make an οἶκος, people.]

ονειδίζω, heap ὀνειδος, reproach.

ὀπλίζω, equip with ὅπλα, arm.

ὀργίζω, excite ὀργή, provoke.

ὀρκίζω, cause a ὅρκος, put on oath.

[ὀρμίζω, bring to a ὄρμος, moor.]

[ὀρφανίζω, render ὀρφανός, bereave.]

[ὀχθίζω, cause one's self ἄχθος, (quasi ὀχθος,) grieve.]

παροργίζω, see ὀργίζω.

πελεκίζω, affect with a πέλεκυς, hew.

πλουτίζω, cause πλούτος, enrich.

[ποντίζω, affect with the πόντος, plunge.]

ποτίζω, cause πότος, give to drink.

προεναγγελίζομαι, see εὐαγγελίζω.

προορίζω, see ὀρίζω.

προσεγγίζω, see ἐγγίζω.

προσορμίζω, see ὀρμίζω.

προσοχθίζω, see ὀχθίζω.

προσχειρίζομαι, see χειρίζω.

ραβδίζω, affect with a ράβδος, beat.

βαντίζω, render βαντός, sprinkle.

σκανδαλίζω, affect by a σκάνδαλον, trip up.

σκοτίζω, induce σκότος, darken.

σμυρνίζω, mix σμύρνα, drug with myrrh.

σοφίζω, render σοφός, make wise.

συγκομίζω, see κομίζω.

συλλογίζομαι, see λογίζομαι.

συμμερίζω, see μερίζω.

συμμορφίζω, render σύμμορφος, conform.

συμψηφίζω, see ψηφίζω.

συναγωνίζομαι, see ἀγωνίζομαι.

συναθροίζω, see ἀθροίζω.

συναλίζω, see ἁλίζω.

συνανλίζομαι, see ἀνλίζομαι

συσχηματίζω, see σχηματίζω.

σχηματίζω, put into a σχῆμα, shape.

σώζω, (quasi σωίζω,) render σῶς, save.

σωφρονίζω, render σώφρων, make discreet.

τραυματίζω, cause a τραῦμα, wound.

τραχηλίζω, seize the τράχηλος, throttle.

τυμπανίζω, use a τύμπανον, beat the drum.

ὕβριζω, cause ὕβρις, insult.

[ὕλίζω, cause ὕλις = ἱλύς, strain.]

[φήμιζω, cause a φήμη, report.]

φλογίζω, cause a φλόξ, inflame.

φορτίζω, impose a φόρτος, burden.

φυλακίζω, put in a φυλακή, imprison.

φωτίζω, cause φῶς, light.

[χειρίζω, take in one's χεῖρες, handle.]

χρήζω, (i. e., χρηίζω,) exercise a χρῆ, crave.

χρηματίζω, perform χρήματα, do business.

χρονίζω, take much χρόνος, delay.

χωρίζω, put χῶρα between, separate.

ψηφίζω, use the ψηφος, count.

ψωμίζω, supply by ψωμοί, feed.

* The derivation of κομίζω is confessedly obscure. The only trace of a connexion with κομέω is through the Homeric signification of tending; but κομέω itself is obviously not the original theme, for its derivative termination, as well as affinity with κόμη, (Latin, coma, como, English, comb,) forbids this supposition. It is therefore best

The following are not legitimate instances of this termination, inasmuch as they are either verbs whose *primitives* contain some of its constituents, (e. g., nouns in *-ίς*, *-ίδος*, where the *δ* is merely strengthened into *ζ*, with the verbal ending *-ω*,) or such as *accidentally* exhibit this termination in the present, (e. g., *-ίζω*, fut. *-ίξω*, where the verb root really ends in *κ*, strengthened into *ζ*, instead of in *δ*, like the genuine examples.) Yet even in these the analogy of terminational import is very striking:—

βολίζω, apply the βολίς, sound the depth.

βαπίζω, apply a βάπτis, beat.

βιπίζω, affect with a βιπίς, fan.

διασκορπίζω, see σκορπίζω.

σαλπίζω, use a σάλπιγξ, blow the trumpet.

έξομαι, place one's self in an έδος, sit.

σκίζω, a strengthened form of the root of

έλπίζω, exercise έλπίς, hope.

κέω, (χάος, akin with Lat. *scindo*, and

εμπαίζω, see παίζω.

probably with σκεδάννυμι,) split.

επικαθίζω, see έξομαι.

σκορπίζω, perhaps a prolonged form of the root of σκεδάννυμι, scatter.

επιστηρίζω, see στηρίζω.

στηρίζω, render quasi στηρός, fix.

καθέξομαι, see έξομαι.

συγκαθίζω, see έξομαι.

καθίζω, see έξομαι.

σφραγίζω, attach a σφραγίς, seal.

κατασφραγίζω, see σφραγίζω.

κτίζω, render a κτήμα, settle.

τρίζω, an onomatopoëtic root, (Lat. *strido*,) creak.

μαστιζω, use a μástιξ, flog.

παίζω, make one's self a παίς, sport.

φροντίζω, exercise φροντίς, betlink.

παρακαθίζω, see έξομαι,

πρίζω, a strengthened form of πρίβω, saw.

χαρίζομαι, cause to redound to one's self

προελπίζω, see έλπίζω.

χάρις, gratify.

From this it appears that βαπτίζω, lexically considered, means neither more nor less than to render βαπτός, put in that condition or relation, in one word, (to coin two terms,) it is βαπτο-ποιεῖν, to bapti-fy, or (as happily expressed by the established rendering) to baptize. The import of the termination -τός, in this immediate primitive, is acknowledged on all hands to be equivalent to that of our *participial adjectives* in *-ed*, and denotes simply that the object to which it is applied has undergone the action of the verb.* This is the actual import in the case of βαπτός, as may be seen from any good Greek lexicon.

to refer all these kindred words to some obsolete theme, expressive of menial service, e. g., a groom, from which were formed both κομέω and its more protracted and transitive ally κομίζω.

* So Kühner, (Gr. Gram., ut supra, § 234, 1, (i.)), "Those in -τός denote either a completed action as the perfect passive participle, e. g., λεκ-τός, from λέγω, dictus, [spoken, like λελεγμένος,] or the idea of possibility, which is their usual signification, e. g., όρατός, visible." Kühner does not here with sufficient distinctness point out this latter "more usual signification" as being a secondary one from the former; but such is actually the case,—through the natural process of thought, that "what has been done, can be done again," and thus the indicative use of these verbal adjectives gave rise to their potential force.

It remains, then, to determine the native meaning of the primitive βάπτω. It unfortunately happens that the root of this verb is not connected by etymological affinities with any other words, (except strict derivatives,) either in the Greek or kindred languages of the Indo-Germanic family;* we are therefore left to the mere usage of the word itself, to ascertain its radical import. There is not room in this brief article to exhibit in detail the passages of Greek authors containing this verb, nor is it necessary; this part of the subject has been canvassed again and again, without at all settling the controversy.† It seems to us, however, that one party has been too confident in insisting, and the other too ready to concede, that the primary import of βάπτω is to *dip*, i. e., plunge or immerse into some liquid. Amid the conflict of opinion and argument on this question, a single circumstance, which has been almost or entirely overlooked by the litigants, is decisive to my mind that such is not the legitimate force of this verb; that circumstance is the fact, that βάπτω is not a *verb of motion* at all. In proof of this position, I appeal to its grammatical construction in the passages where it is used. If it essentially and of itself denoted motion, (as the English word *dip* unquestionably does,) it would always require after it some preposition adapted to express motion,—in other words, it would always be said, βάπτειν εἰς τι. But in point of fact we find it followed by ἐν, a simple *local* or *instrumental* preposition, in a large class of the instances in which it occurs. Now, to translate such passages by “*dip at or with water*,” would be nonsense; and the inconsistency is only avoided by the ambiguous rendering, “*dip in*.” But *in* here is equivalent to *into*, and this is never the force of ἐν. To say that ἐν stands in these cases for εἰς, is begging the whole question, and is, moreover, contradicted by the radically variant import of these two prepositions.‡ It is true, that, on the other hand, passages occur in which βάπτω is followed by εἰς; but in these cases the construction must be made out by ellipsis, e. g., Lev. xi, 32, ap. LXX., “*Every vessel shall be plunged into water*, πᾶν σκεῦος εἰς ὕδωρ βαφήσεται,” is equivalent to, “*shall be wet (by plunging it) into water*.” Such a resolution of the cases of construction with ἐν, cannot be resorted to; for although we might (but with great awk-

* Unless perhaps with the Latin *bibo*, and possibly the English *bath*.

† For an able and candid examination of the philological use of βάπτω and βαπτίζω, the reader is referred to an article, by Prof. Stuart, in the Biblical Repository, April, 1833.

‡ See a masterly refutation of such uncritical confounding of the sense of different prepositions in the New Testament, by Prof. Tittman, of Leipsic, translated in the Biblical Repository for January, 1833.

wardness) explain the LXX. rendering of Deut. xxxiii, 24, "*He shall dip his foot in oil*, βάψει ἐν ἐλαίῳ," by "*dip his foot (into oil, and so soak it) in oil*;" yet we cannot, with any propriety, thus resolve cases of construction with a simple *dative*, where no preposition intervenes, *e. g.*, Rev. xix, 13, "*a blood-dyed robe*, ἱμάτιον βεβαμμένον αἵματι;" still less in Luke xvi, 24, "*that he may moisten the tip of his finger (with a drop) of water*, βάψῃ ὕδατος." But to determine positively whether *εἰς* or *ἐν* is entitled to be considered as the legitimate sequent of connexion with its object after βάπτω, its *early* use must be appealed to, rather than the Hebraistic style of the late Alexandrian Greek. The earliest instance in which the verb occurs, is in Homer, Od. ix, 391-3:—

Ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦε σκέπαρνον
 Εἰν ὕδατι ψυχρῷ βάπτῃ μέγала ἰάχοντα,
 Φαρμάσων· τὸ γὰρ αὐτε σιδήρον γέ κράτος ἐστίν.

"As when the brazier [*i. e.*, forger of the cuprous composition metal used by the ancients for common tools] *quenches in* cold water the fiercely hissing large hatchet or broadaxe, tempering it; for this [process] is [*i. e.*, gives the metal] in turn fully the hardness of iron." Now, although the blacksmith of those days probably would plunge the axe into water, as in modern times, yet this is only an accidental circumstance; the idea denoted by the *ἐν* is the *application* of water as a cooler, and the sentence cannot be translated "*plunge into water*," without a violation of all just philology, especially of the Homeric idiom.* The syntactical force of βάπτω with *ἐν* may be illustrated by our own phrase, "*to be drowned in the water*." Now it is obvious that *drown* here is not synonymous with *plunge*, nor does it *of itself* denote motion at all; it merely indicates the extinction of life *at, within, and by means of* a body of water. It is true no one is ever drowned without coming to the water, and having at least his head immersed beneath it, but many

* Crusius (Homeric Lexicon, s. v.) says, "Apparently *ἐν* often stands for *εἰς* with verbs of motion, [in Homer,] since it includes at the same time the idea of the subsequent rest; thus *ἐν γούνασι πίπτειν*, to fall (and remain) upon the knees.—*Il.*, 5, 370." But, be it observed, the *ἐν*, even in these cases, is not at all indicative of motion, but would lead us to suppose that the verb denoted rest, were there not other positive evidences of its motional force. Such exceptions, therefore, cannot prove that βάπτω here is a verb of motion, unless we first found Homer using it with *εἰς*, or some similar decisive mark of motion, in other passages. But he only uses it in this passage and in the "Battle of the Frogs," where, in speaking of one of the champions slain, he says, "*the lake was tinged with blood*, ἐβάπτετο αἵματι." The use of the simple *instrumental dative* here, is decisive of the Homeric usage of βάπτω as a verb of rest.

do both these without being drowned; these are, therefore, only accidental *concomitants* of the essential idea, that of *being under* water long enough to perish. Precisely so with βάπτω; it merely denotes a *thorough wetting*: but as this is most easily as well as effectually done by plunging under water, this latter idea came to be associated with the other; but to substitute it for the original import, is to subvert all accuracy of derivation and phraseology. This view of its primary meaning affords a more natural transition to the secondary signification of *dyeing*, as the result of *lying in*, being *soaked with* the colouring fluid, rather than of being simply plunged into it; and it is absolutely required by the signification to *smear* with paint, *cause to reek* with blood.* Were we to propose a single term as a fair representative in English of the radical force of βάπτω, we should fix upon the verb to *drench*, (notwithstanding its different etymological affinities,) as more nearly expressing it than any other English word. We come to the conclusion, therefore, that βαπτίζω, etymologically considered, means simply to *make drenched*, put in the condition of being thoroughly wetted, without implying, *per se*, any motion or mode of doing this whatever.†

The word βαπτίζω occurs seventy-nine times in the New Testament; in ten instances it is followed by εἰς, in twelve by ἐν, in three by the simple dative, and in the rest it stands absolutely. Of the ten instances in which it is followed by εἰς, nine are of a similar construction with the text which forms the basis of the present discussion, and will be shown, under our third division, (as indeed is obvious at a glance,) to have nothing to do with the present question. The only remaining one is, Mark i, 9: ἦλθεν Ἰησοῦς ἀπὸ Ναζ. τῆς Γαλ., καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. Now if we place a comma after Ἰωάννου, the clause εἰς τὸν Ἰορδ. will refer both to ἦλθε and ἐβαπ., which is doubtless the true construction; and it is the idea of motion contained in the former verb (ἦλθεν ἀπὸ . . . εἰς) that requires this preposition, which would otherwise have been ἐν, as everywhere else. The meaning, therefore, is, that "he came to the Jordan, and was baptized there." The motional force of βαπτίζω is thus left wholly without support in the New-Testament diction.‡ In every one of the passages where it occurs, this word is

* See the article by Prof. Stuart, above referred to.

† It is no objection to this view, that it makes βαπτίζω differ little in essential force from βάπτω: the same is true of many derivatives in English; *e. g.*, *truth*, *truthful*, *truthfulness*. There is this great advantage in the derivative βαπτίζω, that it differs in form, and just enough in sense, to fit it for being employed in the technical acceptance to which we shall presently see it was applied.

‡ The only other passage in the New Testament where the word βάπτω occurs, besides those noticed above, is John xiii, 26, where it is not followed by any preposi-

used in a strict *technical* sense to denote *ceremonial ablution*, either as a Jewish lustration, (Mark vii, 4; Luke xi, 38,) or in Christian initiation, (including the preparatory baptism of John, and the figurative affusion of the Spirit, as well as the metaphorical overwhelming with suffering.)* It is this technical sense that constantly distinguishes βαπτίζω from βάπτω, and from every other word of similar import in the New Testament; and if the preceding views are correct, the word itself furnishes no authority for insisting that the idea of motion, as in *plunging, immersion*, and the like, is in any way essential to the ceremony.† I have not of course gone over the whole ground of the usage of this word, but have confined myself to its consideration in that relation under which it presents itself in the text at the head of this essay.

2. The sense in which ὄνομα is here to be taken. This word is used with a latitude of meaning in the New Testament which often renders it difficult to fix its precise shade of signification.‡ It occurs,

(1.) In the proper sense, denoting the *appellation* by which any one is known. Under this head may be included (by *metonymy*) its use for *person* simply; *e. g.*, a few *names* of us.

(2.) By implication, *authority*; *e. g.*, in the phrase ἐν τῷ ὀνόματι τινός, *i. e.*, as using that person's name to sanction an act, by virtue of the efficacy implied therein. This cannot be the meaning here, for εἰς is used, and not ἐν, nor ἐπὶ, nor the dative at all.

(3) Emphatically, *designation*, *i. e.*, a title grounded upon some character or relation; *e. g.*, εἰς ὄνομα προφήτου, for the sake of his prophetic *rank*, (not in [the] name, &c.;) ὅς ἐὰν δέξηται παιδίον

tion. The compound ἐμβάπτω occurs three times, all in the same connexion as the passage last referred to, (that is, with reference to the sop given to Judas at the last supper,) where Mark's ὁ ἐμβαπτόμενος εἰς τὸ τρυβλίον, (*i. e.*, smearing his fingers [by sopping a morsel] into the dish,) is explained by Matthew as ὁ ἐμβάψας ἐν τῷ τρυβ. τὴν χεῖρα. No writer uses εἰσβάπτω, a singular circumstance if βάπτω properly involves motion.

* See Robinson's *Lexicon of the New Testament*, s. v.

† Some have committed an error on the other extreme, by denying any reference to the mere *process* of ablution in βαπτίζω, and interpreting it as meaning simply to *purify*; (so Pres. E. Beecher, in a series of articles first published in the *Biblical Repository*, 1840-42.) This is confounding an act with its result or design. Any word might be thus distorted, if we overlook its plain inherent signification and direct application. Note, that in Acts i, 5, the baptism of the Spirit is spoken of as a distinct *act*, to take place "not many days hence;" ch. ii, 3, shows the *mode*.

‡ See Robinson's *Lexicon of the New Testament*, s. v., where, however, the distinctive force of the preposition preceding ὄνομα is not sufficiently observed, and the divisions interfere with each other in the citations classed under each; this seeming confusion must always take place, where no more subdivisions are used to reduce the senses to a strict classification.

ἐν ἐπὶ τῷ ὀνόματί μου, *i. e.*, because of such a one's *denomination* as a Christian. To this class may be referred its sinister acceptation of *mere name* or empty profession, (Rev. iii, 1.) Under this third division some set down ὄνομα in the text under consideration,* explaining it of the adoption of the distinctive title of *Christian* on baptism. But to limit its meaning to the notion of being *called by the name* of Christ, leaves a very jejune and narrow sense, and makes the insertion of τοῦ Πατρὸς καὶ τοῦ Πνεύματος entirely irrelevant; for although converts are called Christians, they are not designated by any term derived from these two other names, and the very name "Christian" was not used at first, but accidentally imposed by enemies.

(4.) Comprehensively, *character*, *i. e.*, the nature, qualities, and relations implied in one's name, especially τὸ ὄν. τοῦ Θεοῦ, Κυρίου, Χριστοῦ, &c. These phrases are usually said to be a mere *periphrase* for God himself, &c., the ὄνομα being *redundant*; but the question constantly returns after such an evasion, If the writer meant no more than that, why did he not say so at once? No respectable author uses words superfluously, or without at least some meaning; and every one feels that ὄνομα in such passages does cast a peculiar shade of meaning upon the main idea, although it generally requires a steady and penetrating gaze to enable him to distinguish that shade with sufficient exactness to depict it in words. The phrase seems to have originated in the Hebrew practice of giving persons names expressive of their disposition or circumstances; and hence, as applied to the Deity, it came to imply, by a reverential adumbration, that which expresses the Divine attributes, either within themselves, or in the aspect under which they are manifested to men. (Compare the significant use of the term in Exodus iii, 13-15; xxxiv, 5-7.) The phrase τὸ ὄνομα τοῦ Θεοῦ, (or either of its equivalents,) thus includes everything known pertaining to the Godhead, and in its particular application covers so much of this general idea as belongs to the scope of the context where it occurs. Its connexion, therefore, becomes very important in determining its precise import in any given instance,—especially the prepositions (those *links* of expressed thought) which point out the relation which the word introduced by them sustains to the general purport of the sentence, or of the word preceding in construction. The modification hence resulting has often the effect of evolving an additional idea, without which the meaning of ὄνομα would be too indefinite for apprehension. An instance in point occurs in our Saviour's petition to his

* See a German criticism on this text, translated in the Bibliotheca Sacra for 1844, p. 703.

Father on his disciples' behalf, (John xvii, 11,) *τηρησον αὐτοὺς ἐν τῷ ὀνόματί σου*, where the tenor of the context shows that the *constructio prægnans* is to be filled up by some such expression as *ἐν τῇ γνώσει τοῦ ὀνόματός σου*, keep them (faithful) *in the acknowledgment* [*i. e.*, apprehension and promulgation] *of thy character*, (with all its saving relations as revealed in the gospel, introduced by me to their acquaintance.) This passage, it seems to me, precisely illustrates the usage of *ὄνομα* in the text under consideration, where I would accordingly take it to denote the whole circle of *truth* implied in the relations of the Father, Son, and Spirit, both with each other and with mankind; in one word, the gospel *creed*, as a system of sacred knowledge and practice. Much of the force thus assigned to this word, however, depends upon,—

3. The relation here indicated by *εἰς*. We have seen that *βαπτίζω* is in several instances in the New Testament followed by *εἰς*, but we have also seen that it is not a verb of motion; this preposition cannot therefore in these cases be used in its original *locative* sense, but in its secondary *causal* acceptation,—in other words, not as pointing out that *into* which anything might be plunged, but the design or object *in order to* which a person may be baptized. A more minute examination of these passages will establish this point, as well as elucidate the meaning of the present text. These passages are all similar to the one under consideration, involving the phrase *βαπτίζειν εἰς τὸ ὄνομα*.

In Acts viii, 16, in speaking of some disciples of John found by the Apostles, it is said, "As yet he [the Spirit] was fallen upon none of them, only *βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ*," *i. e.*, they had been baptized in anticipation of Jesus as their future Master, or as a pledge in advance of their allegiance to him. So in Matt. xix, 5, it is said of others under similar circumstances, "When they heard this, *ἐβαπτίσθησαν εἰς τὸ ὄν. τοῦ κυρ. Ἰης.*" where verse 4 shows that this was meant as a token of their faith in him as actually adopted disciples. Paul says, (Rom. vi, 3,) "Know ye not that *ὅσοι ἐβαπτίσθημεν εἰς τὸ ὄν. Ἰησοῦ, εἰς τὸν θάνατον αὐτοῦ ἐβαπτ.*?" *i. e.*, as verses 2 and 4 clearly show, all who unite themselves to him by profession, thereby plight themselves to a conformity with his (literal) crucifixion by a figurative one as to internal sin. In 1 Cor. i, 13, he indignantly asks, *Εἰς τὸ ὄνομα τοῦ Παύλου ἐβαπτίσθητε*; "Was it the religion of Paul merely that you espoused in your baptism?" And in verse 15 he declares, "I baptized none of you, lest any should say that *εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα*, I thereby engaged him to be *my* proselyte." In chapter x, 2, he says that the Israelites, who passed through the misty sea, *πάντες*

εἰς τὸν Μωϋσῆν ἐβαπτίσαντο, *i. e.*, thus sealed themselves as by a baptism to the religion which Moses was about to teach. In chapter xii, 13, speaking of the abolition of all distinctions between Jews and Gentiles, he says, ἐν ἑνὶ Πνεύματι εἰς ἓν σῶμα ἐβαπτίσθημεν, we have been cemented to (become) a single community in the faith by the same spiritual baptism. And in Gal. iii. 27, he says that these universal privileges are guarantied to all ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, who have been joined to Christ by (spiritual) baptism. These are all the passages in the New Testament in which this phrase occurs.* In each of them it is obviously derived from the peculiar phraseology of the baptismal formula, and, if I mistake not, they clearly concur in establishing three points,—the technical usage of βαπτίζω, irrespective of any idea of motion; that ὄνομα denotes here the Christian *faith*; and that εἰς indicates the *adoption* and profession of Christianity as the end signified by the rite. The import of the whole clause may therefore be summed up thus: "*Initiating them into the religion of the Trinity by the ceremony of baptism.*" It is this tenet that peculiarly distinguishes our religion from Judaism; and the truths involved in the relations and offices of the several persons in the Godhead are what elevate and characterize Christianity above every other system of faith.

The context eminently harmonizes with this interpretation: Christ commissions his chief pupils to canvass the globe as missionary propagators of his doctrines; the outward badge of discipleship, with those whom they proselyte, is to be an induction into his school by the rite of baptism; and they are then to go on, more fully indoctrinating the neophytes into all the sublime maxims and details of the sacred science.

* The last three have been added for the sake of completeness, as being entirely similar in import, although not containing the word ὄνομα. The collocation εἰς τὸ ὄνομα, without βαπτίζω, occurs after πιστεύειν in John i, 12; ii, 23; iii, 18; 1 John v, 13, to denote in like manner Gospel *truth* as the *object* of faith, which connects believers by a saving covenant with Christ. In Matthew xviii, 20, δύο ἡ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, the import of ὄνομα is extended so as to include the *cause* of Christ, and εἰς shows that this is the *object* whose interests the company are met to promote. A peculiar turn of the above sense, No. (3.) of ὄνομα occurs in Heb. vi, 10, "for God is not thankless, [in failing to reward such pious acts by the bestowal of additional grace,] to forget your work and the love which ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, in having ministered to the saints," *i. e.*, which you have manifested towards those who represent him,—spoken apparently in allusion to Christ's pointed identification of himself with his followers in the reception of beneficence, Matt. xxv, 40.

ART. V.—HILDRETH'S HISTORY OF THE UNITED STATES.

The History of the United States of America, from the Discovery of the Continent to the Organization of the Government under the Federal Constitution. By RICHARD HILDRETH. Three vols. 8vo., pp. 569, 579, 592. New-York: Harper & Brothers. 1849.

A NATION'S annals should be written contemporaneously with the events they commemorate; but proper history can be composed only when those events have matured their fruits, and developed their true character and relations. That point was reached, as to American colonial affairs, at the end of the Revolutionary war; and the experience of more than half a century has sufficiently determined the character of the times that gave form to our Federal Republican institutions. The time is, therefore, fully come when we should have a well-digested American history, coming down to the time of the inauguration of the first president. Every true patriot has a lively interest in his country's history, and is concerned that it should be written only by such as have the heart to appreciate, and the hand to execute, the required work.

It is highly desirable that such a work should be composed by an American, as it would be alike discreditable and unsafe to commit it to other hands. But though many of our best prose-writers have laboured chiefly in this department of literature, and have here gathered their greenest bays, yet till recently we had no national history that could aspire to the literary rank that the subject evidently demands. The only work of the kind extant, before the publication of the one whose title stands at the head of this paper, was that of Mr. Bancroft. The author of that work enjoys a high literary reputation, and is unquestionably a fine writer, a ripe scholar, and a diligent student of American history; and yet we think his History of the United States has failed to answer the public expectation, or to meet the requirements of the case.

In writing history, especially where the materials are abundant, it is quite as important to know what to omit as what to insert; and the value of such writings depends very much on the judgment with which the materials are selected. Mr. Bancroft's history comprises a great amount of matter relating to our early affairs, but not always judiciously selected nor happily arranged. There is also in it much that is quite as nearly related to Kant's philosophy and the vagaries of Swedenborg as to American colonial history. His method of conducting the historical discourse we esteem decidedly objectiona-

ble, though sustained by the authority of a considerable number of respectable modern writers. The plain and direct narrative style is exchanged for that of the drama. A stand-point is assumed, from which all parts of the historic scene may be contemplated, and in respect to which each particular is viewed. Sometimes the narrative is used apparently only to establish or illustrate some ulterior point, and then every statement, and the whole disposition of the narrative, must be subjected to that idea,—a process that gives to some things an undue prominence, and casts others, of equal or greater importance, into the background. When used sparingly and very discreetly, this method may be useful to give sprightliness to the discourse, and to suggest the philosophic thread of the history; but if used more freely, it appears pedantic, and seems to assume to dictate the reader's opinions by partial statements and special pleadings. We would not be understood to condemn Mr. Bancroft's history as without merit: we esteem it a highly valuable contribution to our national literature; but we are also convinced that it can never serve as a standard history of the United States. That important place in our domestic literature remained unoccupied till very recently, and accordingly we were gratified when we learned that another attempt had been made to fill the vacant niche; though a sense of the magnitude of the work, and the recollection of the failures of others in the same enterprise, forbade us to entertain very sanguine expectations of its success. We have accordingly examined the work, without prepossessions or prejudices, and with many misgivings, and now propose to set forth the results of our examinations.

The manner in which the author enters upon his task is remarkable, as indicating his direct mode of approaching his subject, as well as containing an indirect satire upon the manner of some of his predecessors. He thus introduces himself to the reader in his prefatory "advertisement:"—

"Of centennial sermons and Fourth-of-July orations, whether professedly such or in the guise of history, there are more than enough. It is due to our fathers and ourselves; it is due to truth and philosophy; to present for once, on the historic stage, the founders of our American nation, unbedaubed with patriotic rouge, wrapped up in no fine-spun cloaks of excuses and apologies, without stilts, buskins, tinsel, or bedizzenment, in their own proper persons; often rude, hard, narrow, superstitious, and mistaken, but always earnest, downright, manly, and sincere. The result of their labours is eulogy enough; their best apology is to tell the story exactly as it was."

It is not necessary, perhaps, to venture a guess as to who are aimed at in the allusion to "centennial sermons and Fourth-of-July orations" "in the guise of history,"—all that must be perfectly intelligible to the reader. The paragraph is chiefly valuable as a key

to the author's views and purposes relative to the subjects of his pen: for as he intimates his design to utter only plain truth, so he faithfully carries out that purpose, rendering his history eminently an unvarnished statement of facts. We shall have occasion to notice this particular more fully in a subsequent part of this paper.

Some of the peculiar difficulties of the work he had undertaken are forcibly set forth in another paragraph of the same "advertisement:"—

"To combine a mass of materials—generally dry, sometimes defective, and sometimes contradictory, embracing a multiplicity of petty details concerning numerous independent communities—into a harmonious and well-proportioned whole, all the parts of which shall illustrate each other; and, preserving the necessary brevity, to convey to the reader a distinct idea of the persons, facts, and bearings of our history, in narrative somewhat picturesque and life-like; is a task so difficult, that, in the present defective state of our historical literature, even a distant approach to it can hardly fail to be acceptable."

The amount of embarrassment arising from the complexity of the subject of our early history, can be but faintly appreciated by the merely cursory observer. The theme is of "numerous independent communities," while the history is required to be a "harmonious and well-proportioned whole;" so that there are constant dangers between the tendency to confound things really distinct, or, on the other hand, to sacrifice the necessary unity of the subject. That our author has not always shunned these dangers, is no occasion for surprise: that he has succeeded so well, is cause for gratulation.

In presenting the history of America, a point of observation must first be assumed, from which the future scene of that history may be contemplated. A rapid glance over the period of discovery, brings our author to the beginning of that of colonization,—the salient point of our history. The condition of the region about to be exhibited as the scene of the historic drama, required a prefatory notice; and its former inhabitants deserved the poor tribute of a recognition. Both these subjects are attended to, by giving a very brief notice of the physical character of the country, as seen by the early colonists, and by sketching a little more fully the political and social condition of the native tribes,—their traditions and religious observances, and their manners and customs generally. With this part of the work, so far as relates to the native Indians, we confess a want of complete satisfaction. It is quite too meagre; and though the subject is resumed in a later chapter, it is even then very imperfectly set forth. The scope of the work would have allowed a comprehensive, though concise, sketch of all the native tribes inhabiting that portion of our territory now occupied by the States; and such a sketch from the hand of our author would have been invaluable. We can only express our

regret that his second chapter (the first relates to discoveries) was not so expanded as to embrace that subject with the necessary fulness.

The early history of our country is made up of detached and disconnected portions. Each colony was for a long time distinct and independent of all the others, and of course each requires its own independent history; and in preserving this distinction, and yet maintaining proper unity, lies the difficulty of the work. This every American historian must of necessity encounter, and in proportion to his skill in overcoming it will be his success in this part of his work.

The course adopted by Mr. Hildreth is perhaps as felicitous as the nature of the case would allow. Without any formal distribution of the work into parts, there is an evident recognition of such a distribution. The whole period "from the discovery of the Continent to the organization of the government under the Federal Constitution," is naturally divided into three subordinate parts,—the first embracing the period of colonization, during which each colony is viewed chiefly as a distinct and independent community; the second, the period of advanced colonial existence, when the affairs of the several colonies had become somewhat blended, and themselves began to coalesce; the third is the period of the Revolution, when the national characteristics rose permanently above the colonial. This distribution is not formally recognized, and as it is perfectly natural, it might very possibly escape the observation of the hasty reader; but it is made, and it is all the more valuable because it is not violent.

The settlement of the region now embraced in the United States, was attempted by both Spain and France before the English began any permanent establishment upon its soil. The Spanish province of Florida—discovered by Ponce de Leon, in 1512, and explored by De Soto in 1539, extending northward indefinitely, but certainly as far as the Savannah River—included the colony at Saint Augustine, the oldest European settlement within the present limits of the United States. The French, too, had begun to plant colonies in the north, before their island neighbours had commenced sending colonial adventurers to the more inviting regions of their own Virginia. But the progress of both the Spanish and French settlements was tardy and feeble, and in many cases the impressions made were speedily erased by a new influx of barbarism, or absorbed by the more sturdy growth of the Anglo-American settlements.

In considering the history of our country, a local distribution is as obvious as the temporary one. The colonies formed three groups,—those of New-England, the Puritanical colonies; Virginia and the

Carolinas, the land of the Cavaliers; and the heterogeneous, but sufficiently distinguished, Middle colonies. Some may be inclined to question the propriety of this arrangement as to Maryland; but we feel perfectly safe in assuming that the natural affinities of that part of our country, whether in its colonial or later history, determine its character to be that of a middle State; as to Delaware, there never was room for a question on the subject. This original distribution of the Colonies, which pervades the early history of the country, has survived all the changes of later times, and is still manifest upon the face of the social and political institutions of the country.

During the first of the above periods the several colonies are spoken of separately, and for the most part in distinct chapters; the history of one being conducted onward through several years at once, without reference to the simultaneous progress of others. The early history of Virginia, reaching over a period of thirty years, comes first, and then follows an almost contemporaneous history of the Dutch settlements on and about the Hudson. Next comes the history of the colonies of the East,—a distinct group, independent of each other, and yet having many things in common, but peculiar to them as a whole. Of these, Plymouth, the Puritan or Puritans, was planted in 1620. Nine years later, the colony of Massachusetts Bay was begun; and about the same time, that of New-Hampshire; and soon after, the smaller ones of Ligoniam and Pemaquid. Following the current of time a little farther, new colonies are seen rising up in different parts. Maryland, on the Chesapeake, dates from the year 1634; and a few years later, the New-England colonies of Connecticut, New-Haven, Providence, Rhode Island, New-Somerset, and Maine, took their origin,—some of them the germs of future members of the American Confederation, and some shortly to be absorbed into others, and thus to disappear from the pages of history.

The stirring events that were transpiring in England during the times of the Long Parliament and the Protectorate, had more than an incidental relation to the American colonies. Left to themselves, on account of the civil commotions of the mother country, they indeed "grew up by her neglect," and took deeper root in the soil in which they had been planted. The tide of immigration had ceased, and nearly all intercourse with "home" was suspended: so that a native American generation presently came to occupy the foremost places in the community, and to diffuse the sentiments, as well as to recognize the facts, of incipient independence. The political contests and discussions carried on with so much violence in England, were not unknown, nor without their influence, in America. As every person bred in the colonies was a republican in fact, the forms

of sentiments of republicanism could not fail to be congenial to them; and no doubt the civil wars of England prepared the way for the emancipation of her American colonies. This period is properly recognized by our author in its distinctive character; and the progress of the three great local divisions of the colonies is properly noticed in separate chapters.

The period of the Restoration of the Stuarts is distinguished in American history by the planting of the Carolinas, the steady progress of the older colonies, and their perpetual conflicts with the Home government respecting their liberties and chartered privileges,—conflicts in which the aggressions of despotism can be plainly observed, advancing with the certainty of destiny to extinguish the last sparks of American freedom.

The contemporaneous progress of the French territories of the North and West, demanded at this point a more full and specific notice than had appeared necessary in the preceding portion of the history,—a subject full of deep and exciting interest, somewhat tinged with the romantic, and one that is becoming more and more practically important, as the regions thus occupied are incorporated into our vast commonwealth. This subject is detailed with the author's characteristic powers of lucid but forcible condensation; and with it closes the first period of American history,—simultaneous with the English Revolution of 1688. This period embraces much the most difficult portion of our history, and no little skill is required so to conduct the narrative as to present a clear and intelligible view of the whole, without a confusion of its distinct and independent parts. Perfection in a work of this kind is not to be expected; but we believe that Mr. Hildreth has approached as nearly to that point as is consistent with the nature of the case.

The second period of our history—extending from the English to the American Revolution, a space of over eighty years—is much more homogeneous than the former. The settlements had become more extended; and by their intercourse with each other, and their co-operation in affairs of mutual interest and common danger, their histories become fused into something like a common mass,—though the elements of individuality still predominate. From this point our author attempts to conduct his story in a single and continuous narrative, which he does with a good degree of success, though evidently not without very considerable difficulties. In weaving so many threads into a common tissue, frequent passages from one to another is necessary; and the facility with which this is performed, gives a very favourable notion of his constructive genius. But by an editorial or mechanical defect of management, the full benefit of

his arrangement is not realized by the reader. As the contemporaneous history of the several colonies is presented in successive paragraphs, the passage from one subject to another must often be rapid, and even abrupt, and of these passages the reader should be fully apprized. The change of dates is generally sufficiently indicated on the margin; but the transition should also be typographically indicated, which could have been done by simply separating the several paragraphs by the space of two or three lines, and putting the initial words in small capitals. We hope in some future edition to see this change introduced.

As the period of the Revolution approached, the colonies became more and more united by common interests, and their history presents, of course, more unity; and as that period advanced, the national characteristics constantly increased over the colonial. The advantage arising from this source is plainly perceptible in the third volume,—embracing the history of the period in question,—as it permits the story to gather interest, and to present a consecutiveness of narrative that was not attainable in the broken and detached histories of the separate colonies.

We have given this analysis of Mr. Hildreth's History, that our readers who have not yet seen the work may be able to understand the author's method of constructing the complex and multiform narrative of our early history; and to show how he has buffeted the difficulties that opposed him in reducing the whole to a simple and continuous history. And while we are fully aware that the work as thus performed lacks much of absolute perfection, and in some points may be very liable to criticism, we must confess that our gratification at the success attained, greatly overbalances the regret we may feel for any seeming want of success in other particulars. The arrangement is as luminous, perspicuous, and natural, as the materials would allow it to be; and the whole is as thoroughly digested into a "harmonious whole" as is compatible with the diversity of the parts of the subject.

In relating affairs that affect men's passions and interests, the sentiments of the narrator often exert a great influence upon the tone of the narrative. Histories relating to matters of partisanship are nearly always partisan histories, and in using them the reader needs to be constantly upon his guard, and always to make due allowance for the writer's mental aberrations. The historian's page is the window through which those of the present time contemplate the scenes of the past; and according to the degree of its perspicuity will the notions obtained be true or false. A landscape seen through stained glass appears more gorgeous than the same would if seen through a

colourless medium, but the view will be less truthful; and if the medium magnify some parts and diminish others, and so distort the whole, the image will be a caricature rather than a veritable picture. The importance of an unprejudiced state of mind to the writer of history, will appear the more plainly from the consideration that the historic images that he presents are copied from his own inward conceptions; and if prejudices and affections are mingled with his perceptions of the truth, those no less than these will affect his statements of facts and developments of principles. An historian should be of no party; should entertain no prejudices; and should be as far as possible removed from the influences of his own feelings.

These negative qualities of a perfect historian—yet not the less valuable because they are negative—are possessed in an eminent degree by the writer of the work now before us. He seems to enjoy an almost entire freedom from partisanship, and only faint intimations are given as to his political, social, or religious affinities. Facts are stated with all seeming fairness and fidelity; and the grouping and arrangement of the materials indicate a philosophical rather than a partisan classification. The author is not presumed to have no opinions and sentiments relative to the matters discussed; but he has the discretion not to arouse the reader's suspicions by proclaiming them in advance, and the good taste to avoid an authoritative determination of every question that arises. It is probably as much a matter of necessity as of choice that he thus writes, as evidently in his mental constitution the intellect predominates over the sensibilities. His perceptions seem to be very little affected by his feelings: he considers things with entire impartiality, and applies the same rigid tests at all times and to all classes of subjects. His estimate of the office of the historian is evidently very high; and among the attributes required in one who would exhibit the past to the present, a strict fidelity to the truth is shown to be primary and essential. He accordingly comes before the public, not as the advocate or apologist of any man or of any theory, and so has no occasion to evade or conceal any truth. His estimate of characters is remarkable. After reading a very plain account of some transaction,—not peculiarly remarkable in itself, but necessary to be told as a link in the chain of history, in which certain apparently plain and ordinary persons figure as chief actors,—one is at length surprised to recognize them as old acquaintances in plain attire, who had before been seen only upon the historic stage dressed up for the occasion. Historians, like portrait-painters, seem often to feel a kind of professional obligation to make the best of their subjects,—to portray their features as they are, but to fill in and colour up as

the case may require. Mr. Hildreth, on the contrary, emulates the photographer,—for in his sketches of character one may recognize with equal clearness “their faults as well as their virtues, their weaknesses as well as their strength.” But in all this there is no appearance of a design to surprise by new and unusual views of men and things. No traces can be detected of Mr. Macaulay’s taste for reblacking whitewashed atrocities; no grin of satisfaction is seen when, in stripping off the “tinsel and bedizzenment,” some hitherto hidden deformity is laid naked. He deals with the subjects of his pen as with men having the common characteristics of the race: nor is it strange that, when thus treated, the best are seen to have possessed some human infirmities, and the worst some redeeming qualities.

No part of our history has suffered more from the opposite course than that of New-England. The Pilgrim Fathers have been the theme of innumerable overwrought panegyrics, and of not a few equally unfair satires. They were indeed a remarkable class of men, possessing many real excellences of character, and some rather unamiable eccentricities. The attempt sometimes made to exhibit them as a race of model men, is absurd; and the opposite and less excusable one, to prove them a class of heartless and self-seeking hypocrites, is ridiculous. Mr. Hildreth has steered wide of both these extremes. He abundantly confutes, without alluding to them, the aspersions of a certain class of writers, who from political, or more commonly from theological and sectarian prejudices, have studied to sully the good name of the Fathers of New-England. Yet, under the clear and steady light that he reflects upon the subject, these venerated men appear very unlike themselves as exhibited in “centennial sermons and Fourth-of-July orations.” We have often felt, while reading some of the many fulsome laudations of the Puritans, and the counter-statements and views of their enemies, that a discriminating history of that people was a desideratum in our literature. This want no longer exists; for “*Hildreth’s History of the United States*” will hereafter be regarded as the one accurate and reliable story of the golden age of New-England Puritanism.

In delineating individual characters, the same clear and cool discrimination is everywhere manifested. Under the touch of his pencil the Cottons, Endicotts, and Mathers of that age of romance appear as “living and breathing men.” They seem, indeed, somewhat diminished in mental stature, just as a man seems less in a clear atmosphere than when seen in a mist; but they are more natural, and really more admirable, than when viewed on stilts or in buskins. They are shown to have been men of indomitable energy, and not without the sympathies of humanity; or, to use the author’s

own words, they were "often rude, hard, narrow, superstitious, and mistaken; but always earnest, downright, manly, and sincere."

The Pilgrim Fathers were English Puritans,—Roundheads of the school of the Long Parliament times,—rather than Puritans of New-England. These were a later race, "to the manner born," and distinguished by clearly marked characteristics from their ancestors. As a specimen of the genuine New-England Puritan we take Cotton Mather. The reputation of that great man has suffered more than that of almost any other person of his times, both from the blind panegyrics of friends and the invectives of enemies. On the one hand, he has been lauded as almost impeccable,—“a prodigy of learning, eloquence, and piety;” and on the other, denounced as the basest of hypocrites and the most remorseless of spiritual tyrants. His connexion with the Salem witchcraft affair has been used to his prejudice further than is consistent with fairness; and the intimation that has been thrown out, that he purposely got up and carried on that delusion for sinister ends, is childish and maliciously absurd. He was a believer in the reality of witchcraft, as were most of his contemporaries, the learned as well as the ignorant; and like Sir Matthew Hale and Sir William Blackstone, he held that that offence should be detected and punished by the guardians of the public peace. He was doubtless duped by his own credulity, and the prevailing credulity of the times; but let not those who live in an age of Animal Magnetism, deal too severely with those who, in another age, followed after a more venerable and not more absurd delusion.

We speak of Cotton Mather as a specimen of the original New-England Puritans. As such, he was active, politic, and zealous for whatever he esteemed the right. He was austere in his manners, fierce and unrelenting towards opponents, but generous and public spirited even to self-devotion. His intellect was restless, inquisitive, and acute, so that he became learned rather than educated,—a peculiarity of New-Englanders pretty generally to the present time; and his zeal for religious truth regarded rather the outward symbols of faith than its spiritual manifestations. But, as often occurs with truly pious persons, with the advance of years, his zeal for outward forms gave place to a warmer and more comprehensive charity; and in his old age the former persecutor of the Baptists was heard preaching the dedication sermon for a Baptist "meeting-house."

Another of the great men of those times, but of a type somewhat different from either the Pilgrim Fathers or the New-England Puritans, was Roger Williams,—the prototype of the better class of "come-outers," with whom the land of the Pilgrims has always

abounded. He seems to have been constitutionally impracticable,—one of those unmanageable ones who can never find their place in the social body. With great simplicity of character, and some faint and undefined notions of “soul liberty,” he evidently saw nothing clearly, and was never fixed in his own opinions. At first an eccentric Puritanical minister, he presently became a Baptist, and the founder of the Baptist denomination in America; then, abandoning his infant progeny, he cut loose from all his moorings, and was a “seeker;” and at last he settled down a kind of mystical moralist. But his heart was in the right place, and seemed to suffer less than is usually the case from the aberrations of his intellect. He has been celebrated as the pioneer of religious liberty,—perhaps justly; but we have yet to learn that he is better entitled to that honour than many others, who, standing in need of toleration, have claimed as a right that which, on a change of circumstances, they would have been slow to award to others as a favour.

Lord Baltimore, too, has been honoured as one of the fathers of religious liberty in America. What he would have done, had he possessed the power to carry out his own purposes, is not easily determined; for he never proclaimed a theory on the subject, nor yet in fact established religious freedom. Those whose positions in matters of faith expose them to persecution, very generally favour toleration; and this was always the case with Lord Baltimore. He had a delicate part to act; and in attempting to introduce the practice of universal toleration in his province, he no doubt consulted expediency quite as much as principle,—for sooner than greatly endanger his proprietary privileges, he could consent to become a persecutor himself, and that against Roman Catholics.

A striking peculiarity of this work, is its clear method of tracing from their primary elements the existing social and political institutions of our country.

The widely dissimilar materials that formed the original elements of American society, might have suggested the expectation that it would be heterogeneous and ill-compacted; but the result has not answered such an expectation. No other country of one-half the same extent ever presented a population so homogeneous. Though even the English colonies were severally made up of widely separated classes, yet in developing the Anglo-American character, Puritans, Catholics, and Cavaliers, approximated very nearly to a common type. And though there were whole colonies and other large settlements of other than English immigrants, yet they were all with remarkable facility assimilated to the common character. The English was the only national language; and as only good language can be

exported, the vernacular of the American colonists was always purer English than that of the corresponding classes in the mother country. In the Huguenot settlements the French language scarcely survived the first generation; before the Revolution the Dutch had ceased to be spoken in New-York, except by the most illiterate in the rural districts; and though the German was more tenacious of life, yet it steadily yielded to the progress of Anglo-Americanism, and has always been, as it now is, a foreign language. The American character possesses, to an unequalled degree, the power of assimilating others to itself; so that while large masses of foreigners are cast among us, whether by the extension of our territory or the influx of immigrants, they are so rapidly transmuted into the common character, that little appreciable change is experienced.

The application of this law is limited, however, as to its full power, to those races whose physical likeness to the Anglo-Saxon race will permit a complete blending. With the Indian and negro races the case is somewhat otherwise. Though these assimilating tendencies have not failed to affect them, especially the Africans, yet nowhere short of Hindostan is the power of *caste* so severely and injuriously operative as in our own country. Before it the aboriginal tribes have receded, step by step, till scarcely a remnant is left to the east of the Mississippi; and now that the entire continent is seized by the quickened spirit of adventure, the early extinction of the race seems to be painfully imminent: while the enslaved or half-emancipated Africans, increasing with unequalled rapidity, and forming an unwieldy foreign element in the social body, suggest the difficult inquiry, What will the end be?

The old ecclesiastico-political state of the New-England colonies presents a curious anomaly in modern history. The Pilgrim Fathers, driven by persecution into the wilderness, found themselves suddenly in possession of complete governmental authority. As hitherto their bond of union had been purely ecclesiastical, their spiritual leaders became of course the actual heads of the new commonwealth. The power thus obtained without ambitious designs on the part of those who received it, was long and pertinaciously retained by their successors: yet it was generally exercised with moderation, and used for benevolent purposes. In the more advanced stages of the colonial history the ministers and magistrates acted as co-ordinate powers, though the limits of their several prerogatives were never well defined. The natural progress of society, and the character of our political institutions, have greatly modified and limited the authority of the "theocracy" of New-England; but it still lives and operates in the character and habits of the people,—rendering them the most moral,

the most intermeddling, and yet the most conservative portion of the nation.

The origin and growth of our civil institutions is a theme of great interest, and a subject capable of an easy philosophical analysis. Colonies are naturally democratic. Removed from the presence of authority, men develop their individuality, and learn self-reliance more fully than in a well-compacted society. This tendency to individualization was seen in the early periods of our history: and though time has made great changes among us, it is still a strongly marked feature of the American character. The personal predilections of the original colonists, as well as their circumstances, tended to give a liberal character to their government. Many of them were exiles from their homes, expelled by the hard hand of oppression, who had sought the wilderness as an asylum from tyranny; others were restless spirits, to whom the freedom of the colonies was more congenial than the constrained order of the old country; and yet others were such as viewed government only as a power over them, to be resisted as far as could be done with impunity,—the apprentices and bound servants, who came at length to constitute a considerable body in the community. All these agreed in demanding a form of government embodying the largest liberties.

The course pursued by the Home government had for the most part the same tendency. To promote the planting of colonies, liberal charters were granted to the proprietaries; and they, in turn, to encourage emigration, granted large privileges to the colonists. Thus the plantations were from the beginning little republics, where men learned the art of self-government; and afterwards, left to themselves to contend with the difficulties and dangers of their condition, the people learned the further, and not less important, lesson of self-dependence, as well as proved to themselves that the benefits of good government could be enjoyed without the pomp and burdens of royalty. Out of such circumstances arose, almost necessarily, the first notions of both Republicanism and Independence.

The confederation, and at length virtual consolidation, of the several distinct provinces into a single political body, grew out of their characters and condition. At the beginning of the revolutionary struggle, the people of the British American colonies had become in a high degree homogeneous. They were one in language, in religion, and in social and civil institutions. By their extension the settlements abutted upon each other, and the people passed and re-passed the boundaries without feeling that they had gone into foreign parts. The idea of the unity of the colonies prevailed also in England, and found expression in the acts of Parliament. But the

strongest influence towards consolidation was found in the common dangers of the colonies, and their united efforts for the common defence. Behind them were the native tribes, terrible as enemies, and unsafe even as friends; to the north and west were the French settlements; and to the south, those of Spain,—always regarded with distrust, and often engaged in open hostilities with their English neighbours. Much of our early history is made up of accounts of intercolonial wars, by which the Anglo-American colonies were united in a common struggle, and of course brought into a unity of feeling and interest.

The scheme of a formal confederation began to be talked of as early as the latter part of the seventeenth century. Penn proposed and advocated the measure in 1700, and his recommendation was seconded by several of the colonial statesmen and political writers during the succeeding half-century. At the famous Albany convention, in 1754, the subject was strongly urged upon that body by Franklin; and so plainly did such a confederation appear to be demanded, that a plan of union was adopted by the convention, and recommended to the several colonies and the mother country: but it failed on account of the mutual jealousies of the parties concerned. But the great French and Indian war, and the gathering of the storms of the Revolution, compelled the colonies to a more intimate union among themselves, and a temporary and imperfect confederation was at length effected under the Continental Congress, which at length gave place to the more complete and symmetrical union of the States under the Federal Constitution.

The third of these volumes embodies the most satisfactory exhibition of the American Revolution that we have seen. As the volume is complete in itself, it forms a valuable history of that remarkable period in our affairs, and may be used separately. Beginning in 1773, with the active measures of the British government to force the tax-paying teas upon the colonies, it follows the course of revolution to its consummation in the adoption of the Federal Constitution, and the final dissolution of the Continental Congress, in 1789.

The various conspiring or counter-working causes of that great event are properly developed, and so arranged that while the author completely conceals himself, and scarcely suggests his own views and feelings, he controls both the understanding and the feelings of the reader. One almost trembles as he is led to the point where, but for a false stroke by which the opportunity of conciliation was lost, circumstances promised to avert the threatened rupture. Yet it is made sufficiently evident that, though incidental causes may have precipitated that rupture, no course of administration could

have finally averted it. The ripe fruit does not more naturally drop from the stem, than large colonies, remote from the mother country, become independent,—the question of separation is one of time rather than of fact. America had already reached the period of adolescence, and could not long continue in colonial pupillage. But it often happens that precocious maturity excites the jealousy, and offends the lust of power in the parent,—a feeling now strongly manifested by the British government toward her overgrown American progeny. Hitherto a sense of weakness had held the colonies in close allegiance to the parent State; but the recent wars had taught them their own strength, while the neglect of the Home government had gone far to destroy the lingering affection of the colonists towards her; and long before it assumed a definite form, the notion of independence was deeply seated and extensively diffused.

As is usual in such cases, the Home government under-estimated the strength of this feeling, and reckoned too lightly of the power of the colonies. Unconditional submission, and that alone, was prescribed by the ruling party; more stringent laws were enacted, and increased military establishments set up, to guard against the tendencies to independence. But the opposition to the Stamp-Act taught the administration the necessity of a temporizing policy, and the new laws for taxing the colonies were purposely made as little objectionable as they could be without surrendering the imperial authority of the Parliament. Seldom has so stout a resistance to the invasion of an abstract right been made by the popular masses, as was then exhibited in America against the odious tea-tax. The claims of the two parties were irreconcilable, nor did the case admit of a compromise. A less violent course on the part of the Home government might have delayed the separation for a quarter of a century, but the event itself was inevitable, and probably it occurred at the best time.

The story of the Revolutionary struggle has been so often related in the style of fulsome panegyrics, that the prevailing idea of the whole subject is a kind of mental kaleidoscope; but as presented by Mr. Hildreth, it wears the aspect of stern, unvarnished truth. There is a naturalness,—a reality,—in the historical images and scenes of this volume, that is indeed painfully truthful. After reading them, every one will be ready to acknowledge that our national birth was not without its labours and convulsive throes; and though in its cradle our country was a giant in strength, yet was it ushered into existence naked and unarmed. When the Continental Congress assumed the direction of American affairs, with their nationality they received on the one hand a war with the mother country, and

on the other little else than the personal materials of a nation. The appliances of government, whether civil or military, were all wanting. Military stores and accoutrements, the furniture for the field or the camp, were neither possessed nor attainable; and money, the real "sinews of war," was not to be had. Patriotism may suffice to draw an army from the fields and firesides of the country; but that degree of patriotism is yet to be exhibited that shall, by voluntary "benevolences," subsist such an army while fighting the battles of the country. Those writers who choose to expatiate on a few bright spots in the dark field of our affairs at that period,—who discourse only of the Boston Tea-party, or of Lexington and Bunker's Hill, or dwell upon the exhibition of moral courage seen at the signing of the Declaration of Independence,—may make fine pictures, but at the expense of historical fidelity. To this kind of writing our author makes no pretensions; and yet it may be doubted whether any other writer of American history has done so full justice to the memories of the illustrious men of those times. The starving, half-clad, and poorly armed continental militia, pining in wretched camps, or flying before the enemy, marking the snow and ice with the traces of their naked and bleeding feet, present a more sublime spectacle than was ever seen in the brilliant hosts commanded by Napoleon or Wellington,—though a certain class of writers may lack the soul to appreciate it, or the courage to proclaim what they perceive.

The Revolutionary War presents a series of disasters and defeats to the American forces, alternated by a few highly valuable victories; but from every disaster new courage was derived for another struggle, and every defeat seemed only to develop the powers to suffer and to do that had hitherto lain dormant in the body politic. Omitting the two great victories at Saratoga and Yorktown, the history of that war is little else than a series of repulses and retreats, slightly varied by a few brilliant though unimportant successes. These two great victories, though in a military view highly creditable to our arms, were chiefly remarkable for their substantial value. The surrender of Burgoyne was the turning-point of the Revolution; the capitulation of Cornwallis was its consummation in favour of the American cause. Throughout the whole contest there is a manifestation of indomitable purpose struggling against poverty and weakness, with their consequent privations, yet rising superior to the insolence of power and seductive temptations to inglorious ease. These were indeed "times that tried men's souls," and seldom in such severe trials have there been so few cases of defection.

Histories professedly devoted to civil affairs, frequently assume the style of military records. The historian is seduced from the

quiet of civil and social affairs, to trace the gorgeous hues and exciting exhibitions of camps and battle-fields. To write a history from such materials requires less genius than is requisite in most other cases, since the dull imagination that slumbers over the repose of peace and good order is aroused to action by the peals of battle and splendour of armed hosts. Yet such histories are generally sadly defective in literary taste, and of pernicious moral tendency. We esteem it among the great excellences of this volume that, though devoted to a period of fierce and violent warfare, its tales of blood and slaughter occupy but a very small portion of the narrative. Upon scenes where the genius of a Headley would revel with the gust of a vulture, this writer dwells but briefly, and with manifestly painful distaste; and when historical fidelity compels him to detail the horrors of mutual fratricides, he so conducts the narrative that the reader is fully prepared to sympathize with his closing reflection,—“*such is war.*” The moral influence of a history written in such a tone and spirit, is infinitely better than that exerted by the fascinating but delusive pictures of military splendour that too often emblazon the pages of history.

The same rigid method of estimating men and characters noticed in an earlier part of this history, prevails also in the history of the Revolution. Though that period presented many rare spectacles of disinterested patriotism, yet even that bright picture is not without its spots. These exceptions to the general fidelity heighten the brightness of the incorruptible ones who, despite of all disadvantages, achieved so great a work. “Exaggerated estimates,” remarks our author, “of the disinterestedness and public spirit of those times, detract not a little from the real magnitude of the American Revolution; the really difficult and truly admirable thing is, to accomplish great objects by merely human means.” All the agents of this great work were indeed merely men; some of them, however, were men adapted to the times,—as incorruptible in virtue as they were indomitable in energy and fortitude; but there were also others who exhibited a full share of the frailties and the faults of human nature.

The power of plain truth to reduce a great story to a small one, and to strip some glorious affairs of their “patriotic rouge,” is frequently illustrated in this volume. Take as an example the account of the capture of Andre. In conducting the story of Arnold’s treason, the writer comes at length to the affair of the capture of the Spy. Here some account of the “neutral ground,” and of the two classes of marauders that infested that region, was necessary to the proper exhibition of the narrative. We give his own words:—

"The 'Cow-boys' lived within the British lines, and stole or bought cattle for the support of the British army. The rendezvous of the 'Skinners' was within the American lines. They professed to be great patriots, making it their ostensible business to plunder those who refused to take the oath of allegiance to the State of New-York. But they were ready, in fact, to rob anybody; and the cattle thus obtained were often sold to the Cowboys in exchange for goods brought from New-York. By a State law, all cattle driven toward the city were lawful plunder when beyond a certain line; and a general authority was given to anybody to arrest suspicious travellers."—Vol. iii, pp. 321, 322.

After this preparatory statement of the singular state of things out of which that important affair grew, he proceeds with the narrative:—

"The road to Tarrytown on which Andre was travelling, was watched that morning by a small party on the lookout for cattle or travellers; and just as Andre approached the village, while passing a small brook, a man sprang from among the bushes and seized the bridle of his horse. He was immediately joined by two others: and Andre, in the confusion of the moment, deceived by the answers of his captors, who professed to belong to the 'Lower' or British party, instead of producing his pass, avowed himself a British officer, on business of the highest importance. Discovering his mistake, he offered them his watch, his purse, anything they might name, if they would suffer him to proceed. His offers were rejected; he was searched, suspicious papers were found in his stockings, and he was carried before Colonel Jamison, the commanding officer on the lines."—Vol. iii, p. 322.

How unlike the story of the disinterested patriotism and stern contempt of poverty of these "three young farmers," must be evident to every reader. The introduction of the name of Major Talmadge in the next paragraph, suggests a suspicion that the historian has seen a statement of this whole affair, made by that gentleman some years afterwards on the floor of the House of Representatives.

An interesting feature of this part of our history is the case of those who retained their attachment to the British crown,—a class always respectable in numbers, and still more so in wealth and intelligence. Partisan zeal has stigmatized them to a most unjust odium, and few have been found to plead the cause of a depressed and defeated party. Our author has dealt more liberally with them than has generally been done, and, while fully sympathizing with the cause they opposed, he is nevertheless just to them in their mistaken choice and course of action. At the beginning of the Revolution, out of New-England and Virginia, comparatively few who had much to lose were willing to pledge all upon the issue of a war with England; and a lingering affection for the mother country withheld many a patriotic heart from going to the extremities of civil war and independence. But the current of affairs bore everything before it, and compelled every man to choose one of the extremes as the

only practicable alternative. Thus many strong loyalists became active supporters of the American cause, and some, who had co-operated with the movements that were now ripening into rebellion, drew back when the tendency to that extreme became manifest. Previous to the Declaration of Independence the loyalists were the party of "law and order;" but that act reversed the position of things and exposed them to great embarrassments. On this point our author remarks:—

"In the position of that considerable class of persons who had remained in doubt, the Declaration of Independence and the assumption of state government made a decided change. It was now necessary to choose one side or the other. Very serious, too, was the change in the legal position of the class known as Tories,—in many of the States a very large minority, and in all respectable for wealth and social position. Of those thus stigmatized, some were inclined to favour the utmost claims of the mother country; but the greater part, though determined to adhere to the British connexion, yet deprecated the policy which had brought on so fatal a quarrel. This loyal minority, especially its more conspicuous members, as the warmth of political feeling increased, had been exposed to the violence of mobs, and to all sorts of personal indignities, in which private malice, or a wanton and insolent spirit of mischief, had been too often gratified under the disguise of patriotism."—Vol. iii, pp. 137-8.

The fate of the American loyalists in the Northern States was a hard one. Their property was confiscated, their persons and families were exposed to every form of indignity and insult, and at last they were driven out into exile among the snows and forests of Nova Scotia. For their sacrifices they were very inadequately recompensed by the British government, though at length the rigour of the confiscating laws of the States was relaxed, and many regained much of their former possessions; and, a better feeling towards them beginning to prevail, many returned to enjoy the protection of the government they had at first opposed. Among the descendants of these are some of our most valuable and patriotic citizens.

The domestic and civil affairs of the country during the war of the Revolution occupy a large portion of the volume under review. The exhibition is full of curious and painful interest. The expense of the war to the public treasury amounted to seventy millions of dollars,—a sum equal to twenty times that amount at this time, in proportion to the resources of the country at the two periods. Every form of productive industry was paralyzed;—towns were burned,—the inhabitants robbed and plundered, and a wide-spread ruin pervaded the land. During the former part of this period the attempt was made to replenish the exhausted exchequer by the issue of paper money. The Continental Congress alone emitted the nominal sum of two hundred millions, and a still greater amount was

issued by the several States. In vain did the legislatures endeavour to prop up this kind of currency; it necessarily declined in value inversely and geometrically as its amount was increased, till at length it became utterly valueless,—a terrible example of the futility and iniquity of all attempts to create a fictitious circulating medium.

As to the author's political and religious sentiments, we are left to make up our estimate from incidental remarks, and the general tone of his observations. He is evidently not an ultraist in either of these points, and he seems carefully to avoid all appearance of a design to dictate opinions to his readers. In politics he seems to be at once progressive and conservative. In detailing the history of the formation of the Federal Constitution he clearly shows, as historical fidelity required him to do, that national consolidation was the ruling design of the framers of that instrument; and if, as the mode of making his statements indicates, such a view is most congenial to his judgment and feelings, we honour him the more on that account. His views of religious liberty seem at times to verge almost to licentiousness; and, if reduced to practice, would, we fear, be incompatible with public morals. Yet there is no apparent sympathy with immorality, but he insinuates a doubt as to the lawfulness of compelling persons to refrain from offending against the moral and religious sentiments of the great mass of the people among whom they reside,—a doubt that we do not entertain.

Upon theological and ecclesiastic questions he is even more reserved than elsewhere. He does not pronounce the *shibboleth* of the "orthodox," nor yet employ the dialect of the theosophists of the learned city in which he resides. Theological and ecclesiastical questions are discussed sparingly; and while all opinions and sects are treated respectfully, none is set up above others as the only true and right. His remarks on the prevailing latitudinarianism that preceded the great apostasy in the churches of Massachusetts, suggest the suspicion that his own religious notions are not high-toned; and these considerations, added to the fact that he gravely alludes to the pretended Apostolical Succession as a reality, enable one to fix his denominational locality with a good degree of certainty.

But we must hasten to close our observations upon this work, the examination of which has afforded us a high degree of satisfaction. We esteem it the most valuable contribution ever made to our domestic historical literature, and confidently expect that it will hereafter be known as *the* "History of the United States." It embraces the whole subject with all necessary fulness, and yet without prolixity. It presents the history of the country,—its people, its social, religious, and industrial affairs, as well as its political and military

operations. It is the history for our academies and colleges, for our family libraries, and for the study of the man of leisure. In its merely literary character it occupies an elevated place. We have already commended its general plan and structure, and could say much more, if it were necessary. The prevailing characteristics of the style are compactness and perspicuity. It has very few embellishments, as the necessary brevity of the statements forbids their introduction; and this, with other distinguishing properties of the work, gives the style an appearance of dryness, that may seem, to such as are not interested in the matter, very much like dulness. With mere loungers in literature, the work will not be likely to become a favourite. There are also occasional appearances of carelessness of manner,—cases of false syntax, or the use of quaint and inelegant terms, or the introduction of provincialisms,—that should have been avoided. But these faults are few and unimportant; while, as a whole, the style is pure and nervous Saxon.

We take leave of the subject by repeating the expression of our satisfaction that such a work is written, and by acknowledging the obligation of the public to the author for its production,—and to the publishers for the style of the mechanical execution of their part of the work, which is only such as befits its high literary character. The success of the work is certain, and its influence will be salutary.

ART. VI.—THE SCOTTISH CLERGY.

Our Scottish Clergy: Fifty-two Sketches, Biographical, Theological, and Critical, including Clergymen of all Denominations. Edited by JOHN SMITH, A. M., Author of "Sacred Biography," &c. Second thousand. Edinburgh. 1848. 8vo., pp. 400.

THERE is a chapter in the history of modern civilization which remains yet unwritten, and which perhaps never can be written by an uninspired pen. It is the relation of the Pulpit to the existing form of civilization. The general influence of Christianity on the progress of society will be questioned by few; and the agency of the Church as a vast organic element in modern civilization, either for good or evil, is admitted by all. The influence of Christianity is that of a silent system of truth, diffused like some imponderable fluid through the masses, and working, unseen, its stupendous results. The action of the Church is that of a mighty receiver, collecting in its compact and powerful organization this unseen agency for more direct

and available use. Connected with, but distinct from, both these is the power of the Pulpit, by which this collected energy has been brought to bear directly on the masses of society, with its wonderful powers of analysis and fusion. That this influence must be a very powerful one, appears obvious at a glance. Here is a body of men, animated with a common purpose, and speaking a common language; bound together by the strongest ties of common interest and effort; not concentrated into a few centres of blazing light, but scattered all over a community; obtaining access on equal terms to the highest and lowest in society; received by all with confidence and affection; approaching them at times and under circumstances when they are most susceptible of impression and conviction; and weekly, at least, appearing in public to enforce their views with the most awful sanctions, and in an attitude that tends to disarm cavilling and command assent. Let such an organization be brought fairly into action to accomplish any purpose, or enforce any system of opinions, and it must obviously wield a most tremendous power. But let the opinions it advocates be God's eternal truth, and the purposes it aims at God's designs of mercy to a lost world, and we have an engine whose power it would require the calculus of eternity properly to discuss. Great, however, as is the inherent power lodged in this agency, its actual influence will depend greatly on the character of those who wield it; and must vary with their intellectual and moral training, their spiritual earnestness, their industry in study, their fidelity in action, and the unity of purpose that marks their efforts. It is obvious then that it will differ in different countries, and in different periods in the same country, independent of that divine influence, whose breath cometh as it listeth, irrespective of human calculation or foresight.

Before the Reformation the power of the priesthood was prodigious, but the power of the Pulpit limited. The influence of the priesthood was official rather than personal; based on a superstitious veneration for the powers supposed to vest in their office, rather than on the intelligent and faithful mode in which these powers were exercised. Men dreaded the displeasure of one whom they supposed to be endowed with the tremendous power of creating the incarnate Son of God, of absolving from sin, of opening and shutting the gates of Paradise, and of wielding the terrible anathemas of the Almighty. But in all this there was nothing to develop the intellectual, or elevate the moral, nature of men. The basis was fear, the structure superstition. In all this the peculiar power of the pulpit, as a vast educational engine to act on the hearts and minds of men, was not brought into play. Nor was it ever possible to bring it into

vigorous action without jeopardy to the power of the priesthood. Let men be appealed to as rational and moral agents; let them be brought to reason on the great topics of morality and religion, and an axe is laid at the root of all mere ghostly power that must soon bring it low. We cannot, therefore, look for any very distinct exemplifications of the power of this agency in the long interval that separates the reformation of the first century from that of the sixteenth.

In the primitive Church we know it was brought into full and powerful operation, "for it pleased God by the foolishness of preaching" to accomplish that wonderful work before which Judaism and Paganism fell. It was because men went forth everywhere "preaching the word," that the followers of Christ were soon found in every spot, from the hovel to the palace. And for several centuries it retained its power for good or evil over society, in the hands of such men as Origen, Chrysostom, Augustine, Paul of Samosata, and others, who sometimes wielded this agency with gigantic energy. But the power of the priesthood so soon began to mingle itself with the power of the pulpit, and continued so rapidly to gain upon it, as the light of apostolic times grew distant and dim, that we cannot discriminate between them with any degree of accuracy. Very soon, in the downward descent of the Church to the long valley of her humiliation, the priest supplanted the preacher; and, as a matter of course, piety became little more than superstition. Hence, in the long night of the dark ages, the altar took the place of the pulpit, and the influence of Christianity was often little more than that of mumbled masses and empty forms.

Again, at the Reformation we find this agency brought into vigorous operation. In the comparative scarcity of books, it was of necessity that the people looked mainly to the pulpit for information concerning the great questions that agitated society; and it was from the pulpit that they received those ideas and impulses that were afterwards developed in the hall of council, the field of battle, and the scenes of common life. Much as we owe to the massive tomes that mark that stirring period, and stand as monuments of learning, it is yet mainly to the tones of thunder that were uttered from the pulpits of Germany, Switzerland, France, and England, that we are indebted for that waking up of the world, the results of which we see in the stupendous strides of modern civilization.

Since that period we find the power of the pulpit keeping pace with the principles of the Reformation. Where the Reformation has taken root and flourished, there has the pulpit assumed its legitimate position as the great teaching agent of society, and exerted a

powerful, and often a controlling influence on the social life. Where the Reformation has been excluded, or but partially admitted, there we find the power of the pulpit limited to a corresponding extent.

There is no country in Europe where the influence of the Reformation has been more deeply and extensively felt than in Scotland. Under the auspices of John Knox, Andrew Melville, and others, the work was carried forward with thoroughness. Almost every vestige of Popery was eradicated; not a rag of the "auld scarlet mither" was left to flaunt in the air; and an open field was made for the action of the principles of the Reformation. In their own energetic terms, they pulled down the nests, that the rooks might all fly away. We should hence naturally expect that the power of the pulpit would be pre-eminent in Scotland. Such accordingly we find to be the case. The ruling element of Scottish civilization has always been the religious one; and the controlling agency in the application of this element has been the pulpit. The great movements of Scottish history have been produced by religious ideas, and these movements have been greatly affected, and often directly controlled, by those who preached the gospel. John Knox, Andrew Melville, Alexander Henderson, William Carstairs, William Robertson, and Thomas Chalmers, appear in the successive eras of Scottish history as its ruling spirits. They are the men whose forms loom largest to the eye in looking back over the past. Its Jameses, and Mortons, and Lauderdales, and Claverhouses, and Argyles, were but the gilded indices on the dial-plate which marked the movement of these mightier main-springs within.

It is therefore with a peculiar interest that the inquirer into the social condition and progress of Scotland will examine into the character of her clergy. It is true, that in the growth and expansion of other elements in modern times, the pulpit does not hold the commanding position that it did in the past centuries of Scottish history. Other forms and agencies of influence have advanced more rapidly than it has, and have left it somewhat in the back-ground. But, in spite of this, we are disposed to believe that the most important element in Scottish society, the element whose loss would inflict the heaviest blow on its best interests, and the element acting most extensively for good, is still the pulpit.

Regarded in this light, the book before us possesses more than an ephemeral interest in the eye of the careful student of modern history and civilization. It is not simply a passing sketch of a few men who are acting their part in the great drama of national life, but the unfolding of a portion of the most active and efficient element of Scottish civilization. It is in this light that the book has a

peculiar interest for us, and it is with this view that we propose to examine its contents.

It contains a series of sketches, made weekly during the year 1847, from the ministers of the different religious denominations in Scotland; sometimes giving an analysis of the sermon and other services of the Sabbath selected for portraiture, and sometimes giving a brief account of the intellectual character and ministerial standing of the clergyman depicted. It is somewhat after the manner of, if it was not actually suggested by, "Grant's Random Recollections of the Houses of Lords and Commons;" though it is done in a less slipshod style. The value and importance of such a work, if done with candour and ability, is obvious; for few people, and still fewer ministers, have an extensive opportunity of estimating the ministerial qualifications of many clergymen. But there are some peculiar difficulties attending such a task, when undertaken in the midst of those to be described, and by a writer over his own name.

It is well known that the public ministrations of many clergymen are very unequal, owing to ill health, unusual engagements during the week, or *invita Minerva*. This is particularly the case with men of excitable temperaments, and men whose position exposes them to many claims on their time. Hence, to make a random selection from their public exercises may present a very unfair specimen of their powers. It is subjecting them, without their knowledge or consent, to what may be a most unjust ordeal for the trial and determination of their ministerial abilities; for we know that in the pulpit, as well as everywhere else, "*quandoque bonus dormitat Homerus*." This difficulty is in part obviated in the work before us, by an accompanying sketch of the clerical character and standing of each minister; but it is only in part, for there is at times an obvious discrepancy between the character of the preacher and the character of the discourse sketched. But there is a difficulty yet more serious than this. It is a matter of extreme delicacy to describe faithfully a man who is yet alive, and before whose eyes we know our portrait will be spread. If he possess real excellencies, it is hard to speak of them in the terms they deserve, without seeming to descend to flattery, and uttering that praise which it is dangerous to speak in the ear of even the humblest and wisest of our race. If he has defects, it is also difficult to parade them before the public eye in their real light, without the risk of seeming malignity; and there is a strong temptation to gloze them over, and attempt to conceal them. This is especially the case if the person described is within our personal acquaintance; and if we are writing a book whose popularity and sale must depend in

part on his supporters and admirers. How far this difficulty has been avoided by our author we cannot decide, without a more intimate knowledge of the persons described. But judging from internal evidence, we should infer that he has steered as clear of Scylla and Charybdis as was possible under the circumstances. Faults are mentioned with a mingled candour and kindness that inspires confidence in the fidelity of the author.

We now proceed to furnish our readers with an opportunity of forming their own estimate of the clergy here described, and the manner in which the author has performed his task. And in doing this we shall depart from the order, or rather the want of order, of our author, and group together the ministers of each denomination, that our readers may be able to form some conception of the relative strength and influence of each Church, from the character of those regarded as its most prominent ministers.

We naturally begin with the Establishment. Owing to its relation with the government, its control of posts of honour and profit, its certain salaries, and the *prestige* of royal approval and official influence, it must always draw around it much of the talent and ambition of the country. And having never been cursed with such corruptions as exist in the English Establishment, it has always been an institution of great power. But in making our selections from its ministers here described, we were painfully impressed with a conviction that it has been shorn of much of its splendour by the great disruption. "Ichabod" seems to be written on its hoary and venerable battlements. This impression is gathered from many minor points, but mainly from several prominent facts. The first is, the relative character of the ministers described. There is no reason to suppose that our author selected inferior men from the Establishment; on the contrary he seems to have chosen the most prominent there, as well as elsewhere. But, as a whole, they are decidedly inferior to the representatives of the other bodies. There is among them scarcely a single preacher or writer of transatlantic reputation, whilst there are a number of such in the other Churches. This is surely a fact of no ordinary significance. Another is, that nearly all of them have been called to their present positions since the disruption. As these positions are the most prominent, lucrative, and important in Scotland, it proves that the men who were deemed capable of filling such positions at that time, went out of the Church; and the natural presumption is, that the Establishment was then despoiled of her brightest ornaments. Another fact is, a sort of apologetic tone that occasionally appears in the claims that are set up for their standing. The author seems anxious to convince the

reader, that although public opinion may not coincide with him in his view of these men, yet they are undoubtedly men of ability and influence, independent of their official relation to the national Church. This tone of deprecation suggests more than it expresses.

The first we select is the Rev. JOHN MUIR, D. D., of St. James, Glasgow, a man somewhat advanced in years, but of high standing and long influence in the Church. After describing the services of a particular Sabbath, the author thus speaks of him:—

“We ascribe Dr. Muir’s popularity partly to his *manner* in the pulpit—a manner distinguished by its ease, its energy, its singularity, and earnestness. His manner, we say, is remarkable for its ease. When he appears in the pulpit he seems quite at home. His movements are thoroughly inartificial. Though there are certain characteristics that belong to a graceful manner, there are also individual peculiarities indispensable. The person who regulates his movements according to the rule and square method of schools, may get credit for being well bred, but in many cases the rules of etiquette destroy that individualism which constitutes the great charm of physical action or gesture. Dr. Muir retains that very strong individualism in his gestures that renders them so fascinating. His action is varied, and generally in keeping with his subject. His voice, not unpleasant, and well under command, changes with his subject, and pleases by its variety. The energy of his manner contributes to his fame. In former days, when in the vigour of youth and manhood, he had few equals in his animated address, and even now that the weight of years begins to press him, he retains no small share of the vigour, power, and pathos which were wont to entrance his thronged audiences. He has sufficient independence of mind to carve out a path for himself, and hence many who have been accustomed to hear those whose manner and matter never depart even in one iota from the beaten path, have frequently expressed their surprise and wonder at what they designate his singular manner. All are struck with his great earnestness.

“The chief causes of his popularity, however, are to be found in his matter. On the leading doctrines of the gospel he is thoroughly evangelical, and on its leading duties thoroughly *practical*. The views he constantly enforces are the apostasy and degeneracy of man—the substitution and work of Messiah—the justice, sovereignty, and grace of the Most High, and of the strictness and impartiality of that account which all must render at the bar of God. He dwells on the relationships believers sustain to God—the character and endearments of their union with his Son—and the energy and love of the Spirit of all grace. The duties of the second table of the law are exhibited as springing from new relationships and new responsibilities. He keeps his hearers in the presence of Him who is light and love, and continually reminds them of the obligations they owe to a three-in-one God. Occasionally there may be a little of the mystic in his views, but, generally, every heart responds to the trueness with which he describes that intimate union which exists between the Church and its great Head. It is but fair, however, to state, that while his views of the New Testament, as far as the leading doctrines and duties of the Gospel are concerned, are both true and consistent, he entertains, and teaches, very peculiar notions regarding many parts of the Old Testament. Some of the historical books he considers symbolical, and interprets them accordingly. These extreme views are referable to a loose method of interpretation. Nothing but a genuine piety can save those who adopt such from the wildest extravagancies or downright skepticism. Soon as one can believe that a passage that bears every proof of the historic is merely a figure, he is like a

ship at sea chartless and pilotless, and only an unseen power can save him from utter shipwreck. When a passage bears a symbolic meaning, no one more readily perceives its beauties or more vividly exhibits its spiritual bearings. On the prophetic he is quite at home, but on the historic he flounders."—Pp. 53, 54.

Dr. Muir is remarkable for an aptness at repartee, and a tendency to personality in his prayers, which we cannot but regard as unfortunate in a minister of Christ, even where unintentional; but as most highly reprehensible when deliberately used and cultivated. An amusing instance of this quaintness is given by our author, as follows:—

"On preaching in a royal burgh not very far from Glasgow, he is said to have commenced his prayer by saying, 'O Lord, make the magistrates of — wiser and better.' The magistrates, suspicious that some charge lodged under the petition, sent a messenger to him next morning, asking what he had against the magistrates. The doctor, who had used the petition in a general way, was rather surprised with the question, and said to the messenger, 'Tell the magistrates of — that I am very sorry the prayer seems not to be answered.' This circumstance, whether strictly true or not, gives a very good idea of the home thrusts he employs in his prayers."—P. 55.

The tone of deprecation above alluded to will be detected in the following paragraph:—

"At the time of the disruption many thought he would come out, but he remained in the Church; while the majority of his elders, and a great part of the members left, and formed Free St. James' congregation, and consequently St. James' Church is now by no means so well attended as in former years. Still, however, it numbers many influential and excellent families, who are ardently attached both to the Established Church and to their minister. Dr. Muir, though advanced in years, retains his strength and vigour well, and occasionally manifests all the ardour and enthusiasm of former days. Those who 'cannot see anything in him' may account for the fact as they best can, that during a long life he has commanded around him a very numerous and influential audience."—P. 55.

Our next selection is a man in the prime of life, who is known, at least in Scotland, as an author, the Rev. ROBERT JAMIESON, D. D., of St. Paul's, Glasgow. He has written a book on the "Manners and Trials of the Primitive Christians;" a work of three volumes, entitled, "Eastern Manners illustrative of the Old and New Testaments;" besides some other works of alleged interest and value. Of this gentleman the author thus speaks:—

"In rebuking sin he uses no circumlocution, but speaks plainly out. Indeed, he carries this almost to excess, as regards the language he employs. We had marked several instances where his rebukes made some approximation to the blasts of the famous trumpet of Knox. When the subject savours of the awful he often startles the most careless; and, on the other hand, when he treats of the lovely and fair, his plain and graphic descriptions elate and thrill the inmost feelings.

"The conciseness of his views is also apparent. Though occasionally his

illustrations are diffuse, his ideas are simple and unique. To the subject under discussion he strictly adheres, and correlative ideas are unable to divert him from the current of thought. As a consequence, his discourses are short and compact. On the occasions we were present, the discourse never occupied more than forty minutes, and yet there was no lack of matter. Unlike those who wish to extend a discourse over as long a period as possible, he seems to study to make his sermons short. We do not say that he always presents views in the most striking form, but whether faint or vigorous, they are always in the foreground. Some preachers deem it necessary to tell all they know of the subject they discuss; they deem it imperfect if it is not exhausted; but Mr. Jamieson satisfies himself with presenting the truth in one or more of its appropriate aspects, and often suggests rather than exhausts ideas.

"In the communication of knowledge, the preacher does scanty justice to himself. Accustomed to speak without notes, his style is occasionally diffuse and obscure. Many of his sentences are hypothetical and involved. Aware of the exhaustlessness of his phraseology, he seems to give much less attention to language than to thought. Conscious that he has fully mastered the ideas to be brought forward, he preaches in the belief that as he proceeds language will occur in which to render them sufficiently palpable and popular. The consequence is, that while his phraseology is grammatically accurate, it is often rhetorically defective. * * * His written style has little of the diffuseness of which we complain. It is generally philosophical and definite. His ideas are expressed, not in words seized at random, but in terms selected after the model of the severest taste. * * * Few have been so liberally gifted with a clear, full, musical voice, but it is imperfectly under control. The gentlest whisper of the preacher would be quite distinctly heard throughout the largest building, and yet he reads, and prays, and preaches at the top of his voice. In reading especially, this error is manifest. Instead of beginning at a moderate pitch, and allowing himself room to raise or depress it as the subject demands, he commences loud and high, and continues so with little abatement till he finishes. At the close of the sentence there is sometimes a sudden falling off of the voice, but too seldom is there a well-modulated period. There can indeed be no emphatic word when all are emphatic, and there can be no rising above the greatest height. The loud monotony that characterizes his sermons robs them of that majesty and dignity which give a discourse much of its charm. If the subject of our sketch would just speak as he does in common conversation, and only raise his voice as the subject demands it, we have no doubt that he would become one of the most fascinating preachers of his time. His gestures are, on the whole, very good. They are sufficiently animated, without being violent, and they possess much of that grace and dignity which we desiderate in the intonations of his voice. His *action*, indeed, contrasts with the monotony of his voice—it is varied, energetic, unexceptionable. Those accustomed to his ministrations can have no idea of the effect his loud speaking has on a stranger. There is no rest, no pause, but one continued fever from end to end. It put us much in mind of the remark of Robert Hall on the style of the author of the *History of Enthusiasm*, namely, 'there is no repose in it.'—Pp. 262-265.

Our last selection will be a younger man, the Rev. ROBERT GILLAN, of St. John's, Glasgow, who is thus described:—

"In his case we find an illustration of our theory of mental and physical proportion. His appearance is the index of his mind. These sharp features, these rapid glances of the eye, that restlessness in every feature,—all tell significantly of the activity, and energy, and vigour within. One can say, at sight, that the preacher, whatever pulpit faults he may commit, could not be

guilty of the one most common and most intolerable—we mean *dulness*. Before he opens his mouth, he is seen feeling and speaking. The thoughts have already left the mind and revel in the countenance—feeling has already commenced its outpourings, and circulates with every pulse, and beams in every feature. That narrow, high, slanting forehead tells of a coming torrent, and that restless frame already feels the burden on the soul it contains. Liveliness then forms one of the leading excellences of this preacher. He goes to the pulpit,—not like a dull functionary, but like one who is to work with his might; not like one who is to say a lesson, but one who is about to throw his soul into his subject; not like one who preaches because he is expected to preach, but one who feels a woe upon him if he preach not the gospel with all his might.

“Another characteristic of this preacher is, his command of figure and language. Almost every idea is illustrated by some familiar object, which gives it a prominent and pressing tangibility. Instead of following the ordinary dry routine of theological discussion, he makes the natural the symbol of the spiritual—the visible of the invisible. We do not say that all his figures are in keeping with a severe critical taste; but, in general, they throw much light on his subject, and arrest the attention of those on whom commonplace illustration makes no impression. Nature, in his hands, becomes a vast system of symbols, all shadowing forth the doctrines of the cross.

“As to the matter of his preaching, we should say that it is evangelical. In the afternoon’s discourse, he gave a very complete view of the entire scheme of redemption—man’s position as a creature under the government of God—his accountability and responsibility—his sinfulness and guiltiness—the way of acceptance through the atonement—and the means of sanctification by the Spirit and grace of Christ.

“But attractive as is the matter of this preacher, his manner is still superior. It combines almost every possible excellence with several defects. On a lively, energetic, and graceful manner, he has induced all the rapidity and fury of the delivery of Chalmers, and much of the extravagant gestures of Candlish. When he commences his discourse, he leans forward on the Bible and speaks for some minutes, slowly, distinctly, and calmly; but as he proceeds he becomes erect, and begins to move, with violence, his whole body. Now one of his hands is raised, now both of them; now one is before, another behind him; now they almost meet at his back; anon they come in contact before him. In general, however, the action suits the word; though in some cases the manner is more energetic than the matter warrants. Some of his periods are lengthy and stately, and occasionally he works up a climax with much skill, and terminates it with thrilling effect. It requires a very determined church sleeper to enjoy a sound nap under his preaching. We observed one—the only one—in the whole church, as far as we know, who contrived to get asleep, but the voice of the preacher soon broke his slumbers, and he appeared greatly agitated on his awakening, and seemed under the impression that something more awful was transpiring than a ‘*neighbour snoring*.’

“Occasionally the preacher appears deeply affected with his message. On two occasions, during the delivery of the first discourse, his feelings seemed to overcome him, and to demand relief in tears. Such manifestations, when natural, tell very effectively on an audience, who always feel, and always believe, soon as they are sure the speaker does so. While we willingly concede to the subject of our sketch the most popular pulpit style of any minister we have heard in Glasgow, it were well for him to avoid extravagance. Extravagance has, in some cases, answered tolerably well as a substitute for higher requisites; but in the present instance it is not required. The substantial excellencies of the preacher would of themselves secure a wide popularity.”—Pp. 186–188.

From these extracts it will be seen that the Established Church still numbers men of talent and influence among its ministers, in a sufficient degree to retain much of its influence over the Scottish people.

Our next selections will be from ministers of the United Presbyterian Church. This is a body composed of two previously existing Synods, termed the United Secession and the Relief. The United Secession had its origin in 1732. The ancient difficulty of patronage, which has ever been an element of discord and schism in the Church of Scotland, was brought up in what was considered a most flagrant case of the intrusion of a minister on an unwilling and resisting congregation. In the discussions that arose concerning this case, other abuses were brought forward and inveighed against, until much excitement and exasperation ensued. At length a considerable secession took place, at the head of which was Rev. Ralph Erskine; and a separate organization was formed termed the Associate Presbytery. This body grew rapidly until it was rent by what was called the Burgher and Anti-Burgher controversy, —a dispute as to the lawfulness of the Burgher's oath when taken by a dissenter. This was the oath taken when men were admitted as burghers, or freemen, in the boroughs of Scotland; and, among other things, contained a clause approving of the established religion, and promising to defend it to the death. The Burghers contended that a dissenter could lawfully and consistently take this oath, in spite of his opposition to the established religion and his efforts against it. The Anti-Burghers alleged that such an oath by a dissenter was unlawful and inconsistent, and could not be taken with a clear conscience. The controversy issued in a separation in 1745. The division continued until 1820, when the Burgher and Anti-Burgher Synods came together under the name of the United Secession.

The Relief Church had its origin also in a difficulty connected with the subject of patronage. In 1752 a presbytery refused to induct a minister who had been presented by a patron, because of the unwillingness of the people to receive him. The presbytery was severely dealt with by the higher courts, and one of the members, the Rev. Thomas Gillespie, deposed from the ministry for contumacy. He, with two other ministers, were applied to immediately by the people of Colingsburg, to furnish them relief from the effects produced by a rigorous execution of the law of patronage. They accordingly did so by forming a Presbytery, to which they gave the appropriate title of the Presbytery of Relief. This Presbytery grew into a Synod, and was termed the Relief Church.

As these two bodies were alike in their origin, their doctrines, and their order, efforts were repeatedly made for their union. These efforts were crowned with success in 1847, when the Relief and United Secession Synods were constituted into one ecclesiastical organization, under the name of the United Presbyterian Church. It is now a large and flourishing body, embracing some of the strongest religious elements of Scotland. The largest number of ministers belonging to any one body, delineated in this book, are those of this Church. A fact indicative at least of the importance they had in the mind of the author.

We select from among these, first, the Rev. JOHN BROWN, D. D., grandson of the celebrated John Brown, of Haddington, and Professor of Theology in the Divinity Hall of the United Presbyterian Church. The author remarks of him, that he has as yet published no extensive work. This, if true when this work was written, is not so now. He has published a course of Expository Lectures on First Peter, that have been received with the greatest favour, and rank among the best works of the kind in the language. He is a ripe scholar, a clear thinker, and a forcible preacher. He is thus described in the work before us :—

“Dr. Brown is a philosophical preacher. He is careful to show that the Scriptures are not only consistent with themselves, but that their teachings are also in unison with right reason and the essential nature of the mental and moral universe. He shows, for instance, that the proud man is a miserable man, not on account of any arbitrary enactment or special infliction, but because his whole life and deportment are a continued struggle to obtain a position which no creature can occupy, and which all the laws of society and the well-being of the community forbid him to obtain. On the contrary, he explains how an humble man is a happy man—how all the laws of his own being—the laws of society and the laws of the great universe, conspire to make him so. We consider this one of the most striking features of Dr. Brown’s preaching. The great mass of Scripture expounders of the present day seem to consider it necessary to shut their eyes against their own existence, and against the external universe, that they may look on the Scriptures only. They are afraid to allow the Bible to encounter the discoveries of science, or the deductions of philosophy, lest discrepancies should appear. From their studies they exclude all light but that of their own dim understandings, and hopelessly attempt to satisfy their hearers that the book is of God, because consistent with itself. Dr. Brown fearlessly allows the orbs of science and philosophy to shine on the book, and calls on men to believe it, because it reveals the highest reason ; because it embodies the soundest philosophy, and because the Author of the universe and the Framers of its laws is obviously the author of revelation and of eternal redemption.

“The completeness of Dr. Brown’s sermons demands attention. The exordium is always natural, and sweepingly clears the way without anticipating future discussion ; the division is textual and lucid ; the illustrations are short, luminous, and argumentative, and the peroration is inferential, comprehensive, and practical.

“It is scarcely necessary to add, that his sermons are strictly evangelical.

The doctrines of the cross are the burdens of his theme. He preaches Christ as an atonement, and Christ as an example. His views on some of the leading doctrines have been severely tested in the theological crucible as well as by public opinion, and every attack on them has only added to his popularity. Over the body with which he is associated he has long exerted a potent and a healthful influence; and though he occasionally advanced faster than some were inclined to follow, the catholicity of his doctrinal and ecclesiastical views has been working like a leaven through the entire mass, transforming it more and more towards the apostolic model, and according to the advanced spirit of the times.

"The pulpit manner of the subject of our sketch is remarkable. He enters on his duties like one in earnest. He loses not one moment, but hastens forward till he finishes. The manner in which he reads the psalm has been frequently made the subject of remark. His loud, firm, clear, though rather unmusical voice, falls with power on the audience. In prayer, too, though his manner is humble and devotional, his voice has the same air of authority. Its deep sounds, as sin is confessed and mercy implored, have a powerful effect. It is, however, in preaching that he allows it full scope. When he expounds he proceeds somewhat monotonously, but withal so earnestly, that the interest of the audience never flags. When, however, he preaches without notes, his voice swells—his utterance becomes rapid—his gestures become animated—he stamps with his feet—and gives expression to the vehemence of his mind by various other external signs. In general, however, the discourse warrants the impetuosity. He reveals the terrors of the Lord, so as to persuade men; he exhibits, with all the vehemence of enlightened love, the compassions of God, and beseeches them, with an earnestness and an energy worthy of the object in view, to be reconciled to God. Though he makes no approach to the fury of a Chalmers, there is often much in his manner to recall the extraordinary appearances of that mightiest of preachers. There is the same uncouth, unmodulated, and earnest voice—the same hastening pauselessly onward—and the same breathless attention commanded. Brown is Chalmers chained. He labours as intensely, but he wants the fancy and the fury which fascinated and overwhelmed. The wings of his imagination have been shorn by the instruments he employs in his critical and analytical operations."—P. 277-279.

The next we introduce is the Rev. A. O. BEATTIE, M. D. and D. D., Gordon-street Church, Glasgow. He presents the somewhat unusual instance of a man who, after spending twenty-five years in the ministry, commenced the study of medicine, and regularly took his degree at the University of Glasgow, still continuing his ministerial labours. He is thus described:—

"About ten years ago we went, in company with several students, to hear a minister from Glasgow preaching in the First Secession Church, Aberdeen. The evening was bleak and sombre, calculated to produce melancholy musings even in youthful minds. As none of us had seen the stranger, whose fame had reached us as a preacher during the day, we were on the tiptoe of expectation. On arriving, the crowded place of worship brightened our hopes, and led us to promise ourselves something good. A few minutes after the announced hour, a portly, grave man entered the pulpit, and, with a slow, distinct voice, commenced the service of the evening. We were pleased with the simple, sincere, earnest appearance of the minister, and before the preliminaries were over, we considered ourselves all right. The preacher

selected for his text 1 Cor. xv, 53, 54. 'For this corruptible shall put on incorruption,' &c. He then proceeded to describe man as mortal here and as immortal hereafter, in graphic, solemn, and significant phrase. To give any conception of the effect of that discourse, on ourselves and others, is impossible. The subject was in unison with the gloominess of the evening. The structure of the human frame was so described, that every individual of the crowded audience seemed afraid to move lest vitality should cease, or the body fall to pieces. The solemnities of the resurrection morning, when this corruption shall put on incorruption, and this mortal immortality, were brought so near, that the trumpet seemed to sound, and the heavens to rend, and the graves to open, and the righteous to appear in robes of splendour, and the wicked to come forth clothed with shame and everlasting contempt. The effects of that Sabbath evening were visible afterwards, and many to this hour, like ourselves, retain vivid recollections of that appropriate and masterly discourse."—P. 161, 162.

"From our introductory remarks, our readers will be prepared to hear no ordinary excellencies, as a preacher, ascribed to the subject of our sketch. He is emphatically a clear thinker. One *may* disapprove of, but cannot mistake his ideas. They are not indistinct images, but tangible realities—expressed not in elaborate diction, but in the simplest phraseology. He deals in facts, not in theories. His mind is evidently of a matter-of-fact cast. He sees a subject in all its bearings. The geographical and the historical he makes to illumine the theological. A text, or fact, has no charms for him till he has examined its connexions and bearings. As a consequence, one of the leading characteristics of his preaching is its **TANGIBILITY**. He draws out no fine-spun theories from insulated texts—he never surprises an auditory with the trappings of oratory. As he speaks, fact after fact appears in one unbroken chain, each bearing a proper relation to the other, and all elucidating the subject of discourse. The most illiterate, as well as the most learned, get a hold of his discourses. Unlike a preacher of whom Robert Hall complained, that his sermon had no hooks—nothing on which the mind might fasten—Dr. Beattie's discourses seem all hooks together; and those unable to follow the train of his reasoning, can at least pick up important facts as he proceeds."—P. 165, 166.

"Since he came to Glasgow, he has always preached to a large congregation. The number of members is large, and since October, 1825, he has admitted three thousand six hundred and eighty-eight persons. His powers of recognition are remarkable, so much so, that he can name almost every individual connected with Gordon-street congregation. He is among the first to discover a vacated sitting in a pew. When he enters the pulpit, his keen, sharp eye runs through the whole house. He has been known to call on a Monday forenoon to see individuals who left the sittings somewhat abruptly, and would say, 'I saw the first approach of your indisposition. I saw you becoming pale or flushed,' as the case might be, 'and was almost tempted to stop my discourse and recommend your retiring.' Nothing, in fact, escapes his keen glance.

"In the church courts he is very useful; being well versed in the forms, and being a ready and effective speaker, he becomes, when necessary, a powerful and somewhat dangerous opponent. His medical knowledge is a useful auxiliary to him in visiting the sick, and his advice in that department is uniformly trusted."—P. 169.

There are several men of distinction and ability in this body, whom we would gladly present to our readers; such as Dr. King, successor to the distinguished Dr. Dick, in Greyfriars, Glasgow, a

minister of great popularity and influence, and an author of some eminence; Dr. Lindsey, Professor of Exegetical Theology; Dr. Struthers, the historian of the Relief Church, and the author of several valuable works; Dr. Kidston, a man of great influence in his own church, and much respected out of it; the Rev. JOHN EADIE, LL. D., Professor of Biblical Criticism at Glasgow. But our space will not allow it.

The oldest, though among the smallest of the bodies of Presbyterian dissenters, is the Reformed Presbyterian Church. This is the lineal descendant of the old Covenanters, or Cameronians, who, under Cameron and Cargill, Renwick and M'Millan, played a part at once so heroic and so tragic in the scenes preceding the Revolution, and whose foibles and follies have been so cruelly caricatured by Scott, in the "Tales of a Grandfather." Their distinct ecclesiastical origin, however, only dates from the accession of William of Orange, in 1688. At that time a settlement of the Church of Scotland was made, on the basis of which Scotland consented to enter the Union. To this settlement the Covenanters objected, that it did not recognize the Solemn League and Covenant, which they considered a fundamental law of the kingdom; that civil rulers were granted a power over the Church inconsistent with its Scriptural rights and proper independence; and that by the law of patronage then established, the rights of the people were taken away. To these principles other peculiarities were added in time, which have hardened into a distinct ecclesiastical system, held by them with a zeal which their opponents term bigotry. Their narrowness and rigidity of tenet have always kept them within small bounds, though their influence as a conservative element in religious movements has been distinctly felt.

Of this body we have but one specimen in the volume before us, the Rev. WILLIAM SYMINGTON, D. D., of Great Hamilton-street, Glasgow. He is extensively known in this country by works on the Atonement, the Intercession, and the Kingly Office of Christ, which are held in high esteem by those who sympathize with him in his views of theology. He has also written treatises on Lots, Popular Ignorance, the Jews and Popery; together with several historical works of considerable merit, besides smaller publications of a more ephemeral character.

The number of Congregational Churches in Scotland is comparatively small. This arises from several causes. The inborn tendencies of the Scottish people have always been to another ecclesiastical system, innovations on which they have repeatedly resisted to blood. The missionary exertions made by Independency, under

the Parliament leaders, during the first Revolution, were by no means palatable to the people; for although it must be confessed that the logic of old Noll effectually silenced his opponents, it cannot be said to have always convinced them. Since that period its efforts for extension have not been very vigorous or successful. Owing, perhaps, to the more purely democratic character of the system in Great Britain, as well as to other causes, it has not been so restlessly aggressive there as it has been in this country. It is true, there are symptoms of the same spirit appearing there within a few years, which may yet emulate the "manifest destiny" of Congregationalism in the hands of our "universal" brethren of New-England.

The only minister from this body whom we can quote is Rev. RALPH WARDLAW, D. D., West George-street, Glasgow. Dr. Wardlaw is well known in this country as a voluminous and highly respectable writer. He has written on the Socinian, Baptist, Presbyterian, and Voluntary controversies; Christian Ethics; the Atonement; Man's Responsibility for his Belief; several Biographies; with many smaller discourses on a great variety of subjects. He stands confessedly among the first men in Scotland for intellect, and ability as a writer. He possesses also an undeviating integrity of character; a horror of everything approaching to meanness and dishonour; a candour and fairness in argument, with a high and gentlemanly bearing, bordering, however, sometimes too much on the distant and reserved, that have given him great influence throughout all classes in Scotland. Our author thus speaks of him:—

"Among the causes of his pre-eminence, we may notice what we may designate the *completeness* and *elegance* of his mind. Most minds are distinguished by one or more preponderating faculties which quite overbalance the others. Imagination rules the judgment, or the affections master the understanding. In the subject of our sketch it is impossible to detect any such discrepancy. There are men that possess some one faculty in a higher degree, but few possess the whole in such harmony. Symmetry, not strength—health, not robustness—beauty, not sublimity, characterize his mind. Modesty and shrinking sensitiveness govern his proceedings. He makes no adventurous voyages—no Alpine journeys in quest of materials for thought. The dangers of the distant—the gloom of the profound—and the risk of the daring, he never ventures upon. He has never raised the (Eureka) '*I have found*;' for he never went in quest of the marvellous. The materials on which he operates are perfectly common, yet these, subjected to the crucible of his mind, assume new and beautiful forms. Of a huge folio thrown into that crucible, three-fourths go to dross, and the residue comes forth like gold purged. His mind is not creative, but *assimilative*. Send it in quest of materials, and its very fastidiousness would send it back empty a thousand times; but give it those that have occupied the attention of men of note, and its experiments are most successful. We do not say that it is perfect in its ana-

lytical operations. Our opinion is that it is, if possible, too analytical. It analyzes what every other will consider ultimate facts, and makes occasional distinctions without a difference. Sometimes when expounding the Scriptures this excessive analysis is painful. He sees a principle, or precept, involved in a passage, and labours with extreme ingenuity to make that palpable to others, and hence, instead of adopting the usual and obvious sense, he occasionally deduces meanings which are far-fetched, and therefore doubtful. With this exception, an exception occasioned by superabundant acuteness, the action of his mind is exceedingly healthful. When he is about to assail some argument, he is not satisfied with taking a general survey of it. He inspects it minutely as a whole, and as made up of parts. The terms in which it is couched are first subjected to a scrutiny, and often a double meaning, which becomes the point of his assault, is detected in them, and the point, too, at which he is most successful. He never is diverted from this minute inspection by a fair and symmetrical exterior. An edifice which others would pronounce, at once, faultless, is unable to forbid his keen search, and under the most specious external, he often discovers rottenness and corruption. The extreme quickness of his mind renders him a formidable antagonist. He often, instead of defending his own hypothesis, demolishes his opponents with their own weapons, by showing them that whatever be the character of the views they assail, they use weapons that are more dangerous to themselves than to the assailed. Frequently his antagonists, on the Voluntary and Atonement controversies, have been astonished to find that their assaults on his views completely destroyed their own. No man can use the shield with more effect. The arrows glance on it, and return upon the strong-holds of the assailants. Grant his premises, and his conclusions are generally inevitable. Give him unquestionable propositions, and he will speedily construct a perfect syllogism. It is almost impossible to convey a full idea of his mental completeness. His mind cannot move unless it can move with certainty. All hap-hazards are bugbears to it. He is no smatterer, and no pretender—what he knows, he knows thoroughly. This peculiarity runs through the extent of his knowledge. He never guesses at the meaning of a word in his own or in any other language; before he uses it, he must know it. Nor is he satisfied with ascertaining its meaning, he must be sure of its pronunciation. Where he doubts, he must stop. He can refer to no subject in theology, in science, in philosophy, or in politics, with which he is not thoroughly versant. Such severe accuracy deprives him of the advantage of that show of learning which mere dabbblers can readily command. In the professorial chair this peculiarity is strikingly apparent. If he never astonishes his students with the extent of his learning, the thorough mastery of the topics brought under review edifies and delights them. He can never speak of what he has seen *somewhere*, he must be able to tell the exact place. He seldom speaks of what one says in *substance*, he must be able to give his exact words and meaning. The disarrangement of a sentence—the false measure of syllables—improper intonations, all grate on his ear like harsh thunder. The pain such occasion him is wholly indescribable. One may conceive something of it when his arm is dislocated, or when his eye-tooth is being torn from its socket. Often must the subject of our sketch envy those whose minds are so disjointed that a false measure, a limbless argument, or a barbarous intonation chime in with them; and hence when he shrinks and shudders, these harshly utter the enraptured Hear! hear!"

—P. 60-63.

There is another Congregational minister of some eminence, favourably known in this country as a writer—the Rev. David Russell, D. D., of Dundee—but we have no room for further extracts under this head.

We had hoped to gain some satisfactory information from this book of the internal condition of the Scottish Episcopal Church. Those acquainted with her history during the time of Laud; the bloody and relentless dragoonings of James II., and the days of the non-juring bishops, have seen little in that history from which to draw any hope for the cause of truth and piety. Nor have any more recent facts in her history tended to brighten that hope. Indeed she seems, on some occasions not far distant, to have needed another stool of Jenny Geddes, to arrest with its vigorous hurl her tendencies to the mummeries of her scarlet sister. Occupying, as she does, the galling position of a dissenting body, yet asserting and feeling the most supercilious superiority, it were not much to be wondered at that her tone to other churches should be arrogant and bitter; and that her antagonism in position should cherish a corresponding antagonism in doctrine. Like those interesting fossil remains that we sometimes find in society, with a long pedigree and a short purse; with so much hereditary merit, that it seems to have excluded all that is personal; whose pretensions are inversely proportioned to their ability to support them; and who are continually chafed by the perverse blindness of the world to their claims; she has ever chosen to sit apart in her virgin stateliness, the very pink of all propriety. We had hoped, therefore, to obtain some nearer view of this younger and portionless sister of the Anglican Church, but our knowledge is little enlarged by it. We have but two Episcopal ministers described, and they not apparently types of the prevailing spirit of the Scottish Episcopal Church. The first of these is the Rev. C. POPHAM MILES, a man of considerable ability, and some reputation as an author; and a man of fervent evangelical piety. The last trait mentioned will cause our readers to learn, with but little surprise, that in 1844 he felt himself compelled to renounce Scotch Episcopacy, and attach himself to the Anglican Church. His people, however, clung to him, and with nine other churches in Scotland, prefer the step-motherly supervision of the English Church, to the maternal mercies of Scottish Episcopacy. We are forced to confess that we cannot severely condemn their taste. The other minister is the Rev. A. J. D. D'Orsey, of Anderston, Glasgow. He seems to be eminently a working man, a sort of *niger cygnus* among his brethren; and as he was at the time of this notice a divinity student in Cambridge, and hence in the way of liberal and evangelical influences, a few years may find him following in the footsteps of Mr. Miles. Were the staple of Scottish Episcopacy composed of such men as these, we should have higher hopes for it than we have. But, as it is, we can only hope that her

ability to pervert the gospel may be far below what we fear is her will to do it.

There is but one Baptist minister described, Rev. John Paterson, a man of respectable abilities, and some pretension as a scholar.

We now come to the only remaining religious body whose ministers are described in this volume, the FREE CHURCH. This is the latest birth of ecclesiastical Scotland, and a birth of amazing precocity. It sprang forth, Minerva-like, a panoplied Church, in the full vigour of a lusty maturity. Although a thing of yesterday, born under the frown of royal displeasure and patrician hostility; composed mainly of the poorer classes; and coming forth from the establishment stripped of everything, it has erected one of the most stupendous and efficient systems the world has ever seen. And all this, like the magician's tree, has sprung up, budded, blossomed, and fruited, before our astonished gaze, in a single hour of the world's life. Our limits will not permit us to speak at length of this Church, and we hasten to our author's notices of its ministers. In making our selections, we omit two names of the "few mighty," those of CHALMERS and BROWN, the Moderators of her first two Assemblies, for they are now numbered with the mourned and honoured dead.

The first name in the book is that of Rev. ROBERT BUCHANAN, D. D., of the Free Tron Church, Glasgow; a man whose face and head a physiognomist and a phrenologist would pronounce faultless. His mind seems to partake of the rotundity and completeness of his body. Without the disproportionate protrusion of any one faculty, which is too often mistaken for genius, he has a harmonious development of all the mental powers, combined with the graces of a Christian, which ensures him an extensive influence and popularity. We have not room for any extracts regarding him.

We regret that the sketch here given us of Dr. CANDLISH is so meagre and unsatisfactory. Since the death of Dr. Chalmers, he is generally regarded as the leader of the Free Church, and one of the first men of the age. The author evidently appreciates his standing, but dismisses him with half the space that is devoted to much inferior men. The following incident in his early career is interesting, not only in itself, but as showing how much the *laudari a laudato* may accomplish for struggling merit, when so nobly and magnanimously given as in his case:—

"He was located, about the year 1832, in an humble town in the west of Scotland. Occasionally he then officiated in Glasgow, and some saw in the young man gifts of a high order, but the mass considered his presence weak and his speech contemptible. Among his auditors in St. Enoch's on a Sabbath was one of the most eminent lords of the Council and Session. At a

public occasion on the following Monday his lordship took occasion to refer to the discourse he had heard on Sabbath, and expressed his surprise that, instead of a scantily-filled church, there was not a crowded congregation, for, in his opinion, the sermon was one of the ablest he had ever heard. From that day forward our young preacher, who had hitherto been unnoticed and unknown, obtained a name and a fame. Our readers will already know, that the person alluded to is Dr. Robert Smith Candlish, of Free St. George's, Edinburgh, whose fame is identified with that of the Free Church, and rapidly hastens to a wide universality."—Pp. 113, 114.

Dr. Candlish has a rapid, fiery, and restless spirit. His mind is often impatient of the slow steps of a plodding logic; and, lion-like, depends on its sudden spring and its powerful grasp to seize and master its conclusions; and hence, lion-like, may sometimes fall short of its mark, and fail of success. His imagination is a very prominent power of his mind, rendering it wonderfully fertile in thoughts and suggestions, and investing every object with a gorgeousness of colouring, and yet with a distinctness of outline, that tend much to give popularity to his preaching. His energy is almost superhuman, and suggests the image of some gigantic spirituality imprisoned in a narrow organism, which it is ever fretting and chafing to burst asunder, that it may go forth untrammelled and free. His style and manner in the pulpit are rather American than English—vehement, earnest, and impassioned; regardless of the small graces of small orators, and high treason against Blair. His untiring industry; wonderful capacity for business matters; extensive knowledge, and power in debate, will always put him in the front rank of every ecclesiastical judicatory of which he is a member. The following extract will give some notion of his character and manner:—

"On Sabbath evening, at a quarter to six o'clock, the doors of Free St. Paul's were opened, and though the service did not commence till half-past six, a number rushed into the chapel soon as admission could be gained. Before the hour of commencement every seat was occupied, and the passages were filled up, and hundreds were unable to find admission. Soon as the neighbouring bells had ceased, a person under the middle size, wrapped in a huge pulpit gown, issued from the vestry, and with hurried steps ascended the pulpit stair, and having flung himself into the corner of the pulpit, hastily snatched up the psalm-book, and turned its leaves. Having passed his fingers through his dishevelled hair, and made a number of hasty movements, he rose, and in a harsh guttural voice gave out the 20th Psalm to be sung. At this moment those who knew not the occupant of the pulpit were earnestly asking their neighbours, 'Is that Dr. Candlish?' and being answered in the affirmative, set themselves very philosophically to reconcile their preconceived ideas of him with the person before them. Such thoughts as the following passed through more minds than one. Can the mind that weekly entrances metropolitan audiences—the mind that presides over and moulds all the councils of the Free Church—the mind that acknowledges no superior but that of the mighty master-spirit that dwells in Dr. Chalmers—can such a mind dwell in

that small and singularly-arranged morsel of humanity? Is that indeed the man who, in presbyteries, synods, and assemblies, on the platform and in the pulpit, occupies a first place, and knows no fear, and seeks no favour? The singing being over, the preacher precipitately arose, and, leaning forward, poured forth a prayer remarkable for its simplicity, seriousness, and energy. Those who know Dr. Candlish only by his controversial discussions, can form no conception of the character of his devotional exercises."—Pp. 114, 115.

"The preacher then suddenly rose and opened the Bible near the commencement. He turned over the leaves in quantities, pressing them down with force till he reached 2 Timothy ii, 19, which he gave out as his text."—P. 115.

Our next specimen is a man less generally known than Dr. Candlish, but of great ability and promise; the Rev. JOHN MACNAUGHTON, of Paisley. He has been distinguished in the keen contests that are so common in Scotland, as a sort of spiritual *Cœur-de-Lion*, wielding a trenchant blade, whose edge and temper have become rather formidable to theological Paynims. The author thus speaks of him:—

"In personal appearance, Mr. Macnaughton is rather below middle stature. He has a well-made, firmly-set body, and a graceful carriage. Indeed, we may add, that, to our notion, he is the *beau idéal* of a little man. In the pulpit, or rather on the rostrum, (for there is no pulpit in the Free High Church,) he appears to great advantage. His features are dark and finely chiselled: his forehead expansive, his eye piercing and eloquently flashing around him, his lips thin and slightly curled, indicative of great energy and firmness. He seems to be about forty years of age; a few gray hairs, glistening in his dark locks, intimate that his life has been spent 'in labours oft,' and, indeed, this were no less than truth, for there are few men who get through a greater amount of business, and yet manage it more methodically and with less noise and bustle."—P. 216.

"His style is distinguished by a clear, close, logical acumen. One may obtain few new ideas during one sermon, but these few are brought home fresh and forcible. No point is left at a peradventure—nothing in a state of uncertainty. One may concur in what he says, or may differ from him, but away one must go without a doubt of what he wished to understand, and of every argument which the preacher employed to enforce the importance of the subject. He never loses sight of his subject, nor allows his hearers to do so; his text, whatever it may be, is kept in view, and the divisions of his sermon are to be found in it, and this is saying more than the utmost stretch of our charity will allow us to admit regarding the one-half of sermons. United to a bold and vigorous fancy, he is possessed of great powers of close metaphysical reasoning, and the ability, however difficult the ground he occupies, of so simplifying his subject, that the slowest understanding may follow him. This is one excellent feature in all his discourses—the bottom of his subject is seen. His language is chaste and simple, often highly poetic, rising to sublimity, as he dilates on some favourite theme. Unlike the short, graphic sentences of Dr. Hamilton of Leeds, skipping one after another like grasshoppers, those of Mr. Macnaughton are long, and often involved, suited, however, to his peculiar style. Yet, though this forms a great barrier to the popularity of his printed discourses, one does not find fault with them. On hearing him, one rather likes them. Their length does not obscure their meaning. The hearer is never obliged to pause and ask what that sentence

meant, or to try the reconstruction of it, puzzling the brain to extort the sense or connexion out of it. His manner in the pulpit is dignified and impressive; his action graceful and appropriate. There is no straining at effect, no torturing of the body into hideous postures, or still more hideous grins, disfiguring the countenance. All is unstudied and natural. His voice is strong, clear, and regular, without being injured by that affected, disgusting drawl, or twang, which so many preachers seem to think adds a degree of sanctity to speech. He possesses complete command of it, even at its highest pitch—and we have heard it ringing through the largest churches in Scotland, till the hearts of the hearers thrilled within them—it is completely under his mastery. Save when delivering controversial discourses, he rarely or never reads, seldom even employs notes; yet one never finds him stumbling or breaking down, or employing inappropriate language. His voice, as he commences, is at first low; it gradually rises with the development of his subject; his action increases till he reaches a climax—a very torrent of words thundered forth eloquently, and at times awfully. ‘Fire baptized sentences’ roll at the heels of each other in quick succession—every eye is riveted, every heart trembling, every sound hushed; the tear is trickling down his own cheek, it is rolling over the face of many a hearer; quick, low sobs may be detected in the silence, deep-drawn from some touched conscience: the preacher’s voice still rises—rises with the language of inspiration; some solemn Bible passage crowns the whole—a deep amen—and he is silent. Often have we sat under such passages as these, with breath suspended, waiting for the close. All the time he preaches, his eye is never off his congregation. It flashes forth sternly at them, pew by pew. No sleeper, inattentive or disorderly hearer, escapes notice; and we believe it is no unusual thing to hear him stop abruptly, and order that man or woman to be wakened up, or mark out a restless individual.”—Pp. 218, 219.

There are several other men of distinction whom we would gladly introduce to our readers, did our space permit; such as the Rev. John Forbes, D. D., LL. D., who, among other works, has published one on the Differential and Integral Calculus, derived synthetically from an original principle, which proves him to be a master of the exact sciences; the Rev. Dr. Henderson, the distinguished pastor of St. Enoch’s, Glasgow; the Rev. Thomas Guthrie, a sort of Scottish Rowland Hill; and the Rev. J. G. Lorimer, an historical writer, well known and highly esteemed in this country; but our limits forbid.

The only additional minister of the Free Church we can quote, is the Rev. JOHN ROXBURGH, successor to the lamented Brown and Chalmers, in St. John’s, Glasgow, of whom the author says, (uninfluenced by any personal partialities, since he does not know him personally,) that he considers him one of the best preachers of his time. We can quote but a single paragraph descriptive of him:—

“Few men are better qualified for the ministry than the pastor of Free St. John’s. When he ascends the pulpit his countenance is the emblem of tranquillity. He takes his seat as one fit to occupy it, and instead of the timid glance around on his audience, he leisurely surveys them. On rising he begins to speak so low as to be imperfectly heard. Like all natural orators,

he begins calmly, and rises with his voice as he proceeds. On the historic and the didactic he discourses slowly and coolly; but as he reaches the pathetic or the sublime, his eye kindles, his hands are raised, his voice swells, and his every attitude and gesture sympathize with the conceptions he utters. When he reaches his loftiest heights, however, he never abandons the dignity of his manner. He rises from the earth only to soar aloft like the eagle. The gestures become more animated, but not so much so as the subject. His manner follows the matter, and the matter has still the pre-eminence. We have seldom seen a pulpit manner so unexceptionable. The preacher is utterly free of affectation, and other similar vices which prey upon inferior minds. He appears what he is, and is what he appears. It is utterly impossible for any one to personate a manner so natural as this preacher, unless possessed of natural dignity."—P. 255.

The space we have already occupied will preclude any extended reflections in conclusion. It will be seen, however, from this rapid sketch of the Scottish Pulpit, that it is an engine of prodigious power. When it is remembered that of these fifty-two ministers, three-fourths are from the single city of Glasgow, and that not a metropolitan city, nor a centre of ecclesiastical influence; it will be seen that the ministry of Scotland embodies a large amount of talent and learning. Its influence, therefore, must be felt throughout the entire country. As it also appears that the decided majority of the ministers in all churches are pious, evangelical, and laborious men, their influence must be salutary and elevating. Our hopes, then, for the advancing civilization of Scotland are strongly confirmed by this brief glance at her clergy.

Another remarkable fact apparent is, the decided ascendancy of Dissent in Scotland. Without referring to precise data, we believe that the proportion of ministers and people between Dissenters and the Establishment is not less than three to one; and if intellectual character and standing are thrown into the scale, the preponderance will be still greater. The influence of this fact on the great question of Church and State, which must soon be met in Great Britain in a most formidable shape, will be readily perceived.

Connected with this is another fact worthy of remark. It will be observed that all the Dissenting bodies which have sprung from the Establishment, have had their origin in disputes on the question of patronage, and in assertions of the spiritual rights of the people. In these feelings most of the other Dissenting Churches can unite, even though they may not have been directly subjected to the action of the law of patronage. We have, then, this remarkable fact, that the great mass of the piety and intellect of Scotland is directly arrayed, by origin and history as well as position, against the existing order of things; and engaged in discussions and fostering principles that tend to develop and establish the rights of the

masses. In other words, the great body of the Scottish Church is essentially reforming, or, if the term be taken in a good sense, revolutionary, and acting in accordance with the great law of progress. The effect of such an element on the social, political, and religious condition of the British empire, would afford interesting matter for speculation, could we enter upon it. If the next great struggle in England be one that shall involve the religious element; if the ominous strides that Popery is making in all parts of the empire towards its ancient arrogance and power, be seconded by the yet more ominous advances that are made in the English Church to meet it; if that restless, sleepless, and unscrupulous system, that has never regarded any laws, human or divine, that lay in its way to absolute dominion, and that has ever followed its designs with the most relentless and unyielding tenacity, should be encouraged, by the truckling spirit of the government, to make a grasp at that brightest jewel that was ever plucked from the triple tiara; then it may be seen why God, through these troubled centuries, has been schooling a hardy and manly race among the hills and floods of Scotland; and, as the spirit of Bannockburn and Drumclog flames out into a loftier blaze of heroism than that which appalled the usurping Edward or the bloody Claverhouse, the blue banner of the Crown and Covenant will be seen floating over the hottest and deadliest field of that terrible conflict.

ART. VII.—NOEL ON CHRISTIAN BAPTISM.

Essay on Christian Baptism. By BAPTIST W. NOEL, M. A. New-York: Harper & Brothers. 1850.

THERE are perhaps few among the eminent living divines of the Church of England who have been more widely known, or more highly esteemed, at home and abroad, than the Hon. and Rev. Baptist Wriothesley Noel, M. A. Allied to the nobility of his native country, where ancestry is so highly estimated, his early practical piety and ardent zeal in the cause of Christ, superadded to his learning, ability, and eloquence as a preacher, rendered him an illustrious, popular, and useful minister, whom the Anglican Church delighted to honour. His spacious church was ever thronged with admiring and devout worshippers; and there were few American travellers who, if a single Sabbath were allowed them in London, did not seek

an opportunity to listen to Mr. Noel, especially if they had learned to prize evangelical truth, by which his ministrations were reputed to be pre-eminently characterized.

When it was announced, some months ago, that this able and distinguished minister of the Establishment had renounced his relation to "the Church," and sacrificed the elevated and enviable position which he had so long and so reputably filled, the fact was heralded and accompanied by an "Essay on the Union of Church and State" from his pen, which served to create the impression, that his conscientious convictions adverse to the State Prelacy had prompted him thus to abandon the Establishment. No sooner, however, had the book reached this country, than it was perceived, even from his preface, and still more clearly from the volume itself, that he had *other* reasons for his defection than those of State Prelacy, or the controversy between his evangelical and non-evangelical brethren in the ministry of the Establishment.

These ominous givings out may be found in the preface to that work, (p. vii,) where he expresses his apology for leaving the church of which he had been pastor for twenty-two years, and in which he had hoped to spend the remainder of his days, in the following language, viz. : "*Stern duties, which the study of the Word of God has forced upon my attention, have to be fulfilled.*" These "sterner duties," then nameless, could be inferred, to some extent at least, from numerous passages in relation to "Christian Baptism" in the body of the "Essay on Church and State;" and soon after, it was proclaimed that the author had been rebaptized by immersion, and had become a minister of the Baptist Church. This step has been followed by the publication of the work before us.

The precipitancy with which the book has been issued, is unworthy at once of the author and of his chosen theme. His former work bears the date of December 14th, 1848, until near which very recent period he continued to be the pastor of the Anglican Church to which he had been so long attached. In less than *nine months* afterwards this second volume appeared, and from its preface the following extract is cited, viz. :—

"During my ministry in the Establishment, [twenty-two years,] an indefinite fear of the conclusions to which I might arrive, led me to avoid the study of the question of baptism!"

This extraordinary confession, of itself, is enough to warrant the conclusion that the intellectual character of the author has been greatly overrated. If not, he presents a melancholy example of infidelity to the vows of a Christian minister, of which it is hoped

there have been few parallels. Deterred during his whole ministerial career of twenty-two years from studying the subject of baptism, and this avowedly by an "indefinite fear of the conclusions" to which such study might lead him! Nor, as he affirms, did he enter upon it until he had "settled his mind upon the union of the churches with the State," and resolved to quit the Establishment: for then first he "turned his attention to this question" of baptism.

Here, then, we have a Christian minister, the pastor of a large congregation in the greatest city in the world, continuing for nearly a quarter of a century to preach and baptize according to the formularies of his Church, administering this sacrament to both infants and adults; and all the while *afraid to study the subject* of that ordinance of Christianity which he was ever teaching and practising as one of the important sacraments of religion; and this lest he should be convicted of radical error, amounting, as he now professes to regard it, to heresy. Let us charitably hope, that those whom he has left in the Establishment, especially his "evangelical" compeers, are not so lamentably ignorant, nor so sadly negligent of their duty.

We cannot refrain from admonishing our Baptist brethren to "rejoice with trembling" over this new recruit, for verily there is a cause. After baptizing infants for more than a score of years, and all the while deterred from studying the subject by "indefinite fears," what assurance can they have that he has not in like manner avoided the study of other subjects no less important? May he not have had similar "indefinite fears" in relation to the Divinity of Christ, or in reference to the eternity of future punishment, and avoided the study of these and kindred topics even until now? Is this caution uncalled for with a Christian minister who for so long a period had so neglected his Bible;—a neglect which we may infer from his own assertion, that it was the recent "study of the *Word of God*" that constrained the "sterner duties" of which he speaks? Moreover, what confidence can be placed in the steadfastness of a man who, from a few months' "study of the Scriptures, and of the advocates of infant baptism *alone*," could be led not only to renounce his own former baptism, but to consent to the *repetition* of the solemn ordinance by which he had been "consecrated unto the name of the Father, Son, and Holy Ghost," with water, according to the command of Christ, and by one whose call and qualifications as a valid administrator he does not even now presume to question? We confess to an involuntary shudder at what we regard to be a profanation of a holy sacrament; having long looked upon "rebaptism," under such circumstances, as being next door to impiety, for which nothing but a morbid conscience, created by perverted religious

teaching, or invincible ignorance, could possibly furnish an excuse.*

The account given by the author of his conversion is somewhat remarkable. He tells us that, by examining honestly each passage of Scripture on the subject that came in his way, he was convinced that "repentance and faith ought to precede baptism." This was his first discovery; and his second was "the unsatisfactory reasons assigned by the Anglican Catechism for baptizing infants." The date of these conclusions is not given; but, in studying the subject of *late*, he says,—

"I determined to form my judgment entirely by the study of the Scriptures, and of such authors as advocate the baptism of infants. To that determination I have adhered: and, not having read a single Baptist book or tract, I publish the following work as an *independent testimony* to the exclusive right of believers to Christian baptism."

If it be inquired, how it came to pass that the Bible and the standard authorities of his own Church had not been previously

* It has been recently affirmed, on semi-official authority, that Mr. Noel has refused to "immerse" a candidate who had been "sprinkled" in *adult years*, on profession of faith; thus demonstrating that he only renounces "infant baptism," and himself shrinks from the mockery of "rebaptism" in the instance of adults, whose only baptism consists in what he elsewhere calls "religious sprinkling," and declares all such persons to be "unbaptized," and for the reason that "the external act of baptism is immersion!" for "baptism means immersion, and to baptize is to immerse." Indeed, on page 26, Mr. Noel emphatically announces that "Christ has commanded his ministers to *immerse* disciples, and has commanded his disciples to be *immersed*:" and he refuses rebaptism to an adult who has not been "immersed," while claiming such to be the "command of Christ," alike imperative upon him and upon the subject. Nay, he withholds from him the completion of the "new birth;" for, on page 97, he teaches that immersion is absolutely essential to salvation: "When a person who has received spiritual life manifests it by immersion, *then* he is born of water and of the Spirit,—his new birth is complete."

These glaring inconsistencies in the teachings of this novitiate may, however, all be forgiven, in view of the potency of the new proselyting weapon with which he furnishes our Baptist brethren. All who shrink from immersion for any reason, have only to be sprinkled by a Pædobaptist minister, and Mr. Noel will recognize the ordinance as "believers' baptism," and refuse to "rebaptize" them, even though they allege the teachings of his own book as having convinced them that they ought to be immersed. Indeed, the first section of chapter five, in his book, is an attempt to prove the obligation of "re-baptism;" and for the reason that as the "form of baptism is immersion *in water*," and such persons "have not been immersed," and are "therefore unbaptized." Still, however, Mr. Noel's especial horror seems to be "infant sprinkling;" and hence he admits not only to the communion, but to membership in the Baptist Church, all such as have been sprinkled on profession of faith in adult life. If this teaching become orthodox in Baptist churches, we may venture to predict that immersions will be few, though their membership may be greatly increased by this "accommodation theory," of which Mr. Noel is the exclusive proprietor.

studied on this subject, the only answer is found in the "indefinite fears" of the author during his long ministry. The reason why others, by the same study, do not reach the same conclusion, must be the absence of these "indefinite fears," or any other fear of the truth. The recent lamentable defection of so many ministers of the Establishment, to Rome and elsewhere, may possibly find the same explanation and apology, though we could scarcely expect such a "development" from Oxford. They have, it may be, only remained so long in a Protestant Church, because of their "indefinite fears" of the results of studying the claims of the Papacy; and hence they, too, may have been led to "avoid the study" until recently, and every one of them might very possibly, as truly, use the language of the author,—“Stern duties, which the study of the Word of God has forced upon my attention, have to be fulfilled.” The difference between them and him is, that, while *he* has literally turned a somerset in theology, *they* have only made the easy transition from Puseyism to Romanism.

So much for the indiscretion and haste of the author in publishing a book on a topic which calls for profound and extensive study as a qualification to instruct the Church or the world. We may reasonably anticipate, therefore, that even the talents and learning of Baptist Noel have been found weak and inefficient in the service of the cause to which he is the latest recruit, and we predict that our Baptist brethren themselves will have cause to regret the publication of his book.

In one respect, certainly, the book will be found perfectly unique. Here is an "Essay on Christian Baptism" of some three hundred pages, and yet it begins by *assuming* the whole question at issue,—or, rather, the radical point of the whole question,—in the following sentence, viz. :—

“I assume in the following essay, that the word baptism means immersion, and that to baptize is to immerse; the evidence of which fact I hope to adduce in a separate volume.”

He thus avoids the *mode* of baptism throughout the essay, having summarily cut the Gordian knot by this bold assumption. Had he waited until he had studied this subject in the light of the Scriptures alone, and “without reading a single Baptist book or tract,” he would perhaps have been less assuming.

For the present, however, and until the forthcoming of his promised volume, which he says is to furnish evidence of “the fact,” that baptism means immersion, we forbear dwelling upon the arro-

gance which his assumption and this language imply. It may suffice to remark here, that even this "translation," instead of "transfer," of the Greek word βαπτίζω, for which the Baptists so earnestly contend, in the judgment of the author of this work, is altogether insufficient to correct the Pædobaptist teaching of the Bible. And he therefore "assumes" again, that our received version of the Scriptures is so erroneous on the subject of Christian baptism, that he is called upon to alter, change, and modify its language, in conformity with the dogma of immersion. The extent to which he has done this, to serve his purpose, will presently appear; and the reader will be at no loss to perceive the necessity under which many eminent men in the Baptist denomination find themselves, either to renounce the exclusiveness of their creed, or to make a new version of the Bible. This last appears to have been determined upon by one party of the American Baptists at least, judging from the recent action of the Rev. President of the American and Foreign [Baptist] Bible Society; and it would seem that Mr. Noel has filled his book with citations from this or some other new translation in advance, for his professed quotations of Scripture are nowhere to be found in any existing version.

The extraordinary leap to the conclusion that "baptism means immersion," will strike the candid reader with amazement, until he shall perceive throughout the volume that "to assume" is characteristic of the author's mind,—a habit which he has indulged, until it has become his second nature. It cannot be justly charged to his recent immersion, for during his long ministry he "assumed" the contrary, and taught that "religious sprinkling" was baptism according to the Scriptures and the teachings of the Church; a doctrine which he "assumed," not only without study, but all the while filled with "indefinite fears" lest his assumption was erroneous. And yet he now pronounces upon the thousands whom he meanwhile "sprinkled in infancy" the ex-cathedra sentence that they are wholly unbaptized, and for two reasons, both of which he here "assumes," viz., that "baptism means immersion," and that it is "unlawful to baptize infants."

Without attempting to show all the fallacies by which Mr. Noel has been beguiled, it may be in place here only to glance at his anomalous position. For example, he assumes that Moses, and all the multitude of the children of Israel, were "immersed" unto Moses in the cloud and in the sea, notwithstanding the inspired record informs us that they were "under the cloud," the sea a wall on either side, and that they passed over "dry shod," and that the Egyptians were "immersed," but not baptized. He "assumes" that John

immersed "the inhabitants of Jerusalem, and all Judea, and all the region round about Jordan;" and he "assumes" that there were no infants among them, but, as they were both men and women, he "assumes" that all these multitudes were "immersed" in their clothes, although decency and safety forbade it, unless they all had a change of raiment; he "assumes" that the jailor at Philippi, with all his house, were "immersed" in the prison at night; and in this case, as well as all the baptisms of households and families on record, he "assumes" that there were no infants among them; and thus to the end of the chapter. Surely, by whatever other negation Mr. Noel may henceforth be designated, he will never be denominated *unassuming*!

And here we take occasion to express our surprise at the pretence, for such it is, that his is an "independent testimony," because of his having refrained from reading a "single Baptist book or tract;" while he admits, and even vaunts the fact, that he has "read such authors as advocate the baptism of infants." And, pray, did he not find in these all the arguments relied upon by the authors of all the "Baptist books and tracts" which are of any repute? It is true they are stated only for the purpose of refutation; but with his "indefinite fears," he was obviously in a state of morbid predisposition to receive the Baptist arguments, and to reject their refutation, however conclusive; so that his "testimony" is at an infinite remove from being "independent," and the transparency of this sophism is scarcely worthy of criticism.

But we feel still greater humiliation, in being constrained to allege something worse than sophistry against Mr. Noel, by impeaching either his veracity or his memory. We charitably hope and believe that it is the latter only that is in fault. He claims the merit, for such he regards it, that he has given his "independent testimony" without "reading a single Baptist book or tract." How is this disclaimer to be reconciled with his citations from Baptist books and tracts, of which there are many, although a reference to a few only of these will convict him of forgetfulness or worse? On page 290 he inserts a quotation from Andrew Fuller's works, accompanied by another from the Primitive Church Magazine for 1849; and again, on page 294, another citation from Mr. Fuller; while his repetition of the arguments, and even citation of the language, of Robert Hall demonstrably prove that he *has read* more than "a single Baptist book and tract," and obviously had them lying before him when he wrote his chapter on "free communion." What a melancholy instance of the infatuation of the author's mind, when he allows his book to go forth, with the internal evidence thus spread upon his pages

that his pretended "independent testimony," as well as the foundation upon which he claims it to be such, are alike self-contradictory.

It is not our purpose to enter into a critical exegesis of the texts of Scripture which the author has perverted, by altering their language, for the obvious purpose of making them tributary to immersion as the only true mode of baptism. This would be foreign from the object of this review, and is, moreover, wholly uncalled for, since so much has been said, and well said, by others who have chosen this department of polemics, or have brought their Biblical criticism to bear upon this controversy. Our object will be attained by holding up to the Christian world a few of the unauthorized changes which Mr. Noel has ventured to make, without apology or explanation of any kind, and which, when placed in quotation marks, and cited by chapter and verse, as the language of Scripture, as commonly received among us, must be regarded almost as—we regret to say—little less than moral forgeries.

But we proceed to our painful and humiliating task. The text quoted from Matthew iii, 11, is thus written, and over and again repeated: "I indeed baptize you *IN* water;" and, "He shall baptize you *IN* the Holy Ghost." All the numerous collateral texts are similarly altered by the like interpolation; for such it is, since this substitution of the preposition *in* for *with*, every Greek scholar knows, has no semblance of authority which can justify this indiscriminate change. The object, however, of thus rendering these texts cannot be mistaken.

Our author having thus misquoted Scripture, in the desperate effort to sustain the dogma of immersion as a proselyting weapon, we find him constantly repeating, in the didactic and argumentative portions of the book, that the commission to the ministers of Christ to baptize, is to "immerse *in* water," thus assuming, or rather begging, the whole question. This is more palpably evident when he says, "Christ has commanded his ministers to immerse disciples, and commanded his disciples to be immersed," &c. Could assumption or presumption transcend this?

A like unwarranted change is made in the substitution of the preposition *unto* for *in*, throughout all those passages in which the latter does not answer the purpose of the author and his Baptist brethren. An example is furnished in his use of Matthew xxviii, 18, where our Lord directs the Apostles to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Of this text our author says it must mean "*unto* the name," and not "*in* the name;" and assuming again this new

rendering, he adds, "When Jesus said, Baptize them *unto* the name of the Father," &c.

But, in short, Mr. Noel changes every text in the common version which he finds intractable by kindred alterations; and as our limits forbid the mention of them all, a few examples must suffice, viz: "Repent and be baptized, every one of you, in the name of Jesus Christ, *for* the remission of sins, and ye shall receive the Holy Ghost." In this text Mr. Noel substitutes the word *unto* instead of *for*, and then from this corrected rendering he infers that the remission of sins was the necessary and immediate effect of baptism! Again: "This do *in* remembrance of me," is translated by Mr. Noel, "*unto* a recollection of me;" or, "*for* a remembrance of me;" which, he says, "means a recollection of me *at the same time!*" And his inference from these several renderings, most illogically drawn, is, that those who came to John's baptism "must have repented at the same time," and were hence "penitent believers." We forbear to dwell upon many other equally unauthorized versions of particular texts, which the author has not scrupled to render contrary to any existing translation, whenever he finds it necessary for the object he has in view. Indeed, in numerous cases, he does not even allude to the changes thus arbitrarily made, but refers to the chapter and verse of the common translation as authority for the text he thus misquotes, thereby necessarily misleading the unsophisticated reader. This radical wrong is perpetrated so often as to utterly invalidate the teachings of the volume.

For the reasons stated, the doctrinal teachings of the work before us are not examined in detail. The two points elaborately argued by the author may be thus expressed, namely:—

1. None but believers can lawfully be baptized.
2. Infant baptism is unlawful.

After carefully reading all that he has said on these topics, we have been unable to discover a single argument which has any claim to novelty, or one which has not been over and again met and refuted by Wesley, Clarke, or Watson, of our own standard writers. In the work of Wall on Infant Baptism, the precise positions occupied by Mr. Noel are demolished alike by reason and Scripture. And yet he proceeds to repeat in endless iteration all these threadbare pleas for what he calls "believers' baptism," and these worn-out objections to the baptism of infants, precisely as though he thought they would be as new to his readers as they seem to have been to himself; for "hitherto" he had been afraid to study the subject. Or, perhaps, he fancies that because they are now put forth by the Hon. and Rev. Baptist W. Noel, they will be received

because "Sir Oracle opes his mouth." His own dogmatism, and the sycophancy of some of his American admirers, would seem to authorize this assumption, far more than the dogmas he "assumes," for many of which there is no rational pretext.

It is amazing to witness the self-complacency with which Mr. Noel enlightens his readers upon the old hackneyed topics of "Jewish baptism," "the baptism of John," "First baptisms by the disciples," "Apostolic baptisms," &c., thence assuming that none but believers ought to be baptized; whence he sagely infers the unlawfulness of infant baptism, which he calls "religious sprinkling," by a sneer which is in *him* peculiarly undignified and unbecoming. His lamentable want of information on the whole subject, and the abounding blunders of fact and argument into which he falls, can only be attributed to his brief study of the subject, and his very superficial and partial investigation either of "the Scriptures or those writers who advocate the baptism of infants," since it is manifest from his citations that even if he did "refuse to read a single Baptist book or tract," he has avoided, in like manner, the ablest and best writers of his own and other churches, else he would have avoided the gross misrepresentations into which he has been beguiled.

For example, he founds the authority and obligation of Christian baptism upon the apostolic commission recorded Matt. xxviii, 19, 20; and found also in Mark xvi, 15, 16. Hence, *ex necessitate rei*, he makes water baptism essential to salvation, and yet denies baptism to infants because incapable of faith, which he maintains to be the condition precedent to Christian baptism. The doctrine of infant damnation owes its origin to just such ignorant perversions of the Scriptures. "He that believeth and is baptized shall be saved," manifestly refers to those only who are *capable* of believing; else "he that believeth not" must apply to those *incapable* of believing, and all such must be damned. Are infants saved without faith? May they not then be baptized without faith? To hold the contrary is alike unscriptural and absurd.

And pray was not faith in like manner necessary as a pre-requisite to circumcision in the case of adults? What says Paul, (a better authority than Mr. Noel, when, as in this case, they are at issue,) as to the nature of circumcision? "And Abraham received the sign of circumcision, a *seal* of the righteousness of the faith which he had, being *yet uncircumcised*." And yet did not God command him to circumcise all his male children on the eighth day?—and this on the precise principle on which infant baptism is predicated of the apostolic commission to "baptize all nations,"—faith being required of all

capable of its exercise, as preliminary to baptism and necessary to salvation; but the *sign and seal* of the righteousness of faith being in the divine economy equivalent to believing in the cases of infants, and all others incapable of faith.

That the author of this work perceived the fallacy of his sophisms on this subject, is apparent from the laboured effort he makes to protect his reasoning from the allegation of proving infant damnation. His own language is here cited, and the reader will form his own estimate of his ingenuousness and of his logic. He says:—

“Infants can be saved without faith, because God can give them regeneration, which is equivalent to faith; but they are unfit for baptism, because baptism is a profession of faith, and they are capable of making neither a profession of faith, nor of anything which is equivalent to it. It is a fallacy to infer what man, who is ignorant, may do, from what God can do, who is omniscient. He can give an infant salvation, because he sees in the infant all that prepares for salvation; but man may not give an infant baptism, because he cannot see in the infant the grace which fits a believer for baptism. As infants are generally unregenerate, and we can never *know* what cases are exceptions, unregenerate infants ought not to be injured by being baptized as regenerate. Salvation depends upon faith in the adult, and on regeneration which is equivalent to faith in the infant; and as infants are capable! of regeneration, they may be saved. But baptism depends upon the manifestation of faith or of regeneration; and as infants are incapable of this manifestation, they may not be baptized.”—P. 170.

Will it be believed, after this choice specimen of transcendentalism, of which a Jesuit ought to be ashamed, and which is a scandalous caricature upon Gospel teaching to which hyper-Calvinism itself has no parallel, that Mr. Noel should then gravely allege that Jesuitical reasoning is the basis on which infant baptism rests! And yet with this professed horror of the logical stratagems of Jesuitism, his whole fabric of exclusive “believer’s baptism” is built upon those texts in which faith, &c., are *named* in the text before baptism is *named*; while he makes no account whatever of those texts in which the order is reversed, as in Acts ii, 38, 39, where remission of sins and the gift of the Holy Ghost are declared to be consequent and subsequent to baptism, instead of being prior, and pre-requisite thereto: and so of kindred passages which will occur to the reader.

But again: “Except a man be born of water and of the Spirit he cannot enter the kingdom of God.” To be “born of water,” in this text, according to the author’s creed, is water baptism, immersion *in* water; and yet it is named first, and before being “born of the Spirit,” which he insists must precede baptism. But again, by this interpretation of the text he is fully committed to the doctrine, that water baptism (immersion) is essential to salvation; for the text makes each of the two births equally important and necessary.

And if none can enter into the kingdom of heaven without "immersion in water," then it follows that all unbaptized persons are excluded from the kingdom of heaven; and of course they ought to be excluded from the communion of the saints on earth, and the dogma of close communion, which he so earnestly opposes, is the true doctrine. What is to become of his plea for free communion, which is by far the most rational and Scriptural portion of his book? It is, however, in very strange company, by its close proximity to the chapter urging *re-baptism* as a duty upon all Christians who receive his "independent testimony" against "religious sprinkling," and in favour of the "exclusive right of believers to immersion."

Mr. Noel is doubtless aware that this text in John, detailing the conversation between our Lord and Nicodemus, is very differently interpreted both by Baptist and Pædobaptist authorities, and by those of deserved eminence; the notion of the reference to water baptism being repudiated as far-fetched, and unwarranted by the context, as well as contrary to other scriptures. The doctrine of *the* new birth (not two new births) being here enforced, ("Except a man be born *again*,") the question of Nicodemus, "Can a man enter the second time into his mother's womb and be born?" was understood and replied to by our Lord, by repeating the doctrine of *the* new birth, and explaining that he meant being "born of the Spirit," the birth to which Nicodemus referred; the natural birth being called "born of water," and afterwards being "born of the flesh," in contradistinction to being "born of the Spirit," which is the new birth, being "born again," in the sense of our Lord's teaching in this passage.* Without committing anybody else to this interpretation exclusively, "we speak as unto wise men, judge ye," and yet it must be obvious that the author's assuming this text to teach water baptism, and of course immersion, is as Jesuitical as anything he can find in any Pædobaptist authority whom he thus characterizes. This text obviously teaches no such thing; and hence the hypothesis of "spiritual water" being meant in being "born of water and of the Spirit," has been by many regarded as the true teaching of our Lord, and for the reason that it cannot be water baptism, else this is *as* essential to salvation as being born of the Spirit,—a doctrine which Mr. Noel takes especial pains to prove that he, at least, does not believe.

Without attempting anything like an exhibition of all the grounds upon which the practice of infant baptism rests, it may suffice in

* Rev. Dr. Adam Clarke clearly recognizes this interpretation when he denominates the one the "birth of the body," and the other the "birth of the soul."

this place to say that it is very manifest the author "had not studied the subject," down to a later period than he names; certainly he had not when he wrote this book, else he would not have misrepresented the grounds upon which his "Christian brethren," whom he still admits to be such, rest for their authority to baptize infants. He contents himself with a very meagre presentation of the arguments for Pædobaptism,—*all* of which were accessible to him had he desired to meet them. The flimsy fabrics upon which he expends his logic are mere theoretical hypotheses, constructed by sectarian writers in connexion with their several creeds; and, at best, are only worthy of being regarded as auxiliary and collateral, and not by any means as *the* arguments by which the antiquity of infant baptism or its apostolic authority is sustained.

In arguing against infant baptism, Mr. Noel manifestly has in view the dogma of baptismal regeneration, which he deduces from the formularies of his own church, though he knows that a different view of those formularies is held by very many of his evangelical brethren of the establishment. In declaring that "the reasons assigned by the Anglican Catechism why an infant should be baptized, without repentance and faith, are very unsatisfactory," he only rejects one theory of infant baptism. And in then demolishing the foundations of the Calvinistic system, upon which the baptism of infants has been ingrafted, he does no more than has been done a thousand times before. And yet he has only shown the fallacy of these isolated theories, and in their errors and inconsistencies we may cordially agree with him. But the doctrine of infant baptism rests on other and better grounds, than either the "Catechism of the Anglican Church," or the Calvinistic dogmas on the subject which he has chosen to gainsay; and, moreover, a very large proportion of Pædobaptists, constituting a majority of such in the Christian world, reject "baptismal regeneration," whether in the case of infants or adults; and at the same time repudiate the doctrine of "infant damnation," as unscriptural and absurd. These all deny that "water baptism," or anything else, except repentance towards God and faith in our Lord Jesus Christ, is essential to salvation. They hold that, by the atonement, all mankind are born into the world in a state of initial salvation, and that by consequence *all* infants dying in infancy, are regenerated and saved by the merits of Christ; and hence, with or without water baptism, it is impossible that any of them can be lost, for "of such is the kingdom of heaven." They believe that as circumcision was, by Divine appointment, applied to infants as the initiatory ordinance of admission into the Jewish Church, as the sign and seal of the covenant of promise

in their case; so water baptism, or "circumcision without hands," was thus appointed under the Christian dispensation, as in like manner an outward and visible sign of inward and spiritual grace. And while, in the case of adults, repentance and faith are the prerequisites to the initiatory ordinance of water baptism, in the case of infants no such requisition is made, though they are entitled to the ordinance on the profession of faith in their parents or guardians, who hence desire thus to consecrate their children to Christ. And as, with the circumcised, circumcision became uncircumcision if they afterwards refused to keep the law, so baptism becomes unbaptism, whether of infants or adults, if the baptized live and die in impenitence and sin.

Hence while such honour the sacrament of water baptism, because instituted by Christ; and because his apostles and their legitimate successors in the holy ministry are commanded to baptize "all nations;" and because believers who became proselytes, whether Jews or Gentiles, with their households, were baptized in the primitive Church, of which the Scriptures afford ample proof; yet they deprecate the exaltation of water baptism beyond the Divine appointment as an "outward and visible sign of inward and spiritual grace," by substituting the visible for the invisible, the outward for the inward, the sign instead of the grace. Hence they steadfastly resist and condemn every scheme which proposes to deform Christianity, by exhibiting it as a sacramental instead of a spiritual religion; as do all those which attach undue and inordinate importance to any form or ceremony whatever, to the disparagement of "the weightier matters of the law." Believing, according to the Scriptures, that penitent sinners are justified by faith, and faith alone, this being the only condition of salvation, they shrink from any and every substitute or auxiliary, as being "generally" or particularly essential to salvation. We forbear to indicate the numerous and flagrant inconsistencies into which the author has been betrayed in his elaborate assault upon the dogma of "close communion," which is characteristic of the Baptist denomination. On their premises, which he "assumes," they are clearly right. He adopts their errors, and yet argues against their legitimate and necessary result; for the reason that he is not yet purged of the "old leaven;" or, as his new brethren will probably allege, because he has not yet "studied the subject." For example, Mr. Noel says:—

"After the institution of baptism by our Lord, no person who refused to be baptized was ever admitted in any Christian church to the Lord's supper."

And yet, in the face of this apostolic example, he argues for the admission of Pædobaptists to the communion of Baptist churches, not because he would thus recognize their "religious sprinkling" as in any sense baptism, but for the reason that they are "unbaptized," "wholly unbaptized." "Regarding him simply as an unbaptized believer, I advocate his right to a place at the Lord's table in a Baptist church," which it will be seen is in direct contravention of the teachings and practice which he ascribes to the Apostolic Church.

Again: the ground on which he argues for free communion is, that multitudes among Pædobaptists are "men full of the Holy Ghost and wisdom, walking with God, and labouring for Christ;" and he protests loudly against excluding such "eminent Christians" from the Lord's table, and treating them as heretics and aliens from his church. In this connexion he names such holy men as Baxter, Howe and Flavel, Doddridge and Whitefield, Edwards and Payson, Fletcher, Martin, Brainard, and Chalmers, and pleads for their admission to the Lord's table in Baptist churches, by "assuming" again, and with singular modesty as well as charity, that they "had not light enough to throw off the Jewish ordinance of infant circumcision, but must revive it in infant baptism;" he denominates them "*weak* in the faith," and argues that, "notwithstanding their errors, and though unbaptized, they ought to be admitted," for the reason that "their faithful profession and their holy life prove that God has received them; and those who are accepted by God as his beloved children, are surely good enough to be welcomed by erring and sinful followers of Christ as beloved brethren."

Still, notwithstanding this strange medley of inconsistency, our Baptist brethren should not deprecate so much the teachings of the author as they seem to do in America. They need have no fears that their exclusiveness (their only proselyting weapon) will be wrested from them by this liberal novitiate in their faith. His plea for free communion, notwithstanding it has been so lauded on the one side, and dreaded by the other, is a very harmless thing; since, while it "keeps the word of promise to the ear, it breaks it to the hope," and, with a show of liberality, is in practice as intolerant as the most ultra close communionist can desire, as we now proceed to show.

His utmost stretch of "free communion" is to "admit Pædobaptists to communion with Baptist churches as unbaptized," on the ground that their "neglect of baptism is simply an error, for that they are unbaptized is true;" and this error, he affirms, "does not touch the great doctrines of the gospel." And he adds, "If they claim the admission of the validity of their baptism, we are obliged

to refuse their claim, because truth does not allow it." It is clear that no Pædobaptist could avail himself of Mr. Noel's "free communion" without a sacrifice of principle, dishonouring that ordinance by which he has been consecrated to Christ; so that, practically, his semblance of liberality is null and void.

In taking leave of this extraordinary production, we cannot refrain from lamenting that the author should have estranged himself from the cause of Christian union, and placed himself in the attitude of hostile array against his evangelical brethren in Europe and America, by this sudden transition into the very extreme of sectarianism. His former work, commemorating his escape from the shackles of State Prelacy, had inspired the hope of better things than that he should straightway allow himself to be "driven down a steep place into the sea" of ultraism. Having but just escaped the Scylla of "Church and State," behold him wrecked already upon the Charybdis of an exclusiveness no less unscriptural and absurd! Instead of "grace to all them that love our Lord Jesus Christ," in the evangelical spirit of his previous volume, we find him anathematizing his Christian brethren as unbaptized, because they have not been immersed. In this book he declares himself to be a convert from baptism *with* water, to baptism *in* water; while simultaneously with his publication, one of his compeers has issued an antidote, entitled "Confessions of a Convert from Baptism *in* Water, to Baptism *with* Water." Mr. Noel renounces his "religious sprinkling," and has been rebaptized by immersion; while his dissenting clerical brother in the same city, and at the same time, renounces his immersion, and is rebaptized by sprinkling. What a picture is this for the unbelievers and scoffers of the world who mock at sacred things! With such exhibitions of Christianity, when will the mouths of gainsayers be stopped? What course is so well calculated to pour contempt upon this ordinance of Christianity, as the rebaptism of such men as Mr. Noel and his quondam friend; the one to degrade sprinkling, and the other to deny the validity of immersion?

That such a man as Mr. Noel should so far forget his high calling, and turn aside from preaching Jesus Christ and him crucified, to talking about believers' baptism; and instead of looking and praying for the baptism of the Holy Ghost and fire from on high, crying, "Immersion! immersion! immersion!" strikes us very much like the conduct of those whom our Lord rebuked for being vastly busy about "mint, anise, and cummin," while they needed to be reminded of "the weightier matters of the law." That there is cause of lamentation over his sad degeneracy, every reader will be convinced, on comparing the fervent tone of spirituality and the evangelical

spirit pervading his former book on Church and State, with the dead and cold formality which characterizes the several chapters of this later work. The former breathes throughout the whole the earnest benevolence of the Gospel, and one cannot help perceiving that the cardinal doctrine of justification by faith alone is the grand theme of his confidence, and Christ is all and in all. But in the latter, "immersion in water" is the Alpha and the Omega, the first and the last, the beginning and the ending. For although Mr. Noel does not fail to recognize the doctrines of experimental religion, yet so great prominence is given to "water baptism," and to "immersion in water" as its only true mode, and believers its exclusive subjects, that not a tithe of the volume savours of anything else, and the reader is constrained to feel that the author has passed from a religion of evangelized spirituality, to a religion of ritual observance and outward formality. The paramount importance of "immersion in water" is so magnified, as connected with the Divine scheme of human salvation, that all else seems to be secondary and subordinate.

All the "apostolic baptisms" are affirmed by the author to have been by "immersion in water," and all the subjects to have been "true believers," not excepting one Simon Magus, whom the apostle afterwards declared to be "in the gall of bitterness and in the bonds of iniquity," to have "neither part nor lot in the matter." And yet it seems that he was commanded to repent and pray for the forgiveness of the thought of his heart; but the duty of immersion in water, or "rebaptism," was never thought of by the apostle, though he had been immersed, according to the author, while a stranger to either penitence or faith.

But it is time to conclude our remarks, already extended beyond due limits. We believe and teach that, according to the Scriptures, the outward application of water in the name of the Father, Son, and Holy Ghost, by any authorized administrator, includes all that is essential to Christian baptism, and this without any discrimination as to its mode. That baptism was administered by the apostles to the infant children of believers with their parents, we infer from the teaching of the Scriptures; and that infants were baptized in the primitive Church is undeniable. If it were otherwise, the time of the introduction of this practice into the primitive Church could be indicated, as in the case of known corruptions; but no man ever did, or ever can, produce authentic proof that infant baptism was not practised in the earliest and purest days of the Church, and thus point out the date of its introduction. And while we repudiate alike the dogmas of "infant damnation and baptismal regeneration,"

we regard baptism as the initiatory ordinance into the Church, for believers and their children; for we have the authority of the Saviour, that "of such is the kingdom of heaven." In arraying ourselves, therefore, against the exclusiveness of the author's creed of immersion, we condemn not this mode of the application of water; nor do we assume that baptism is invalid because thus administered. But, in the exercise of that private judgment which we award to others, our preference is for sprinkling or pouring, as in our opinion conformable to the teaching of the Scriptures on the subject, no mode being prescribed, except that baptism is to be performed *with* water. We deny that βαπτίζω means to dip exclusively; or that going down *into* the water implies going down *under* the water, else both Philip and the eunuch went under the water, and Philip did not baptize the eunuch, any more than the eunuch baptized Philip. Because John baptized *in* or *at* Jordan, we deny that there is any proof of immersion here, any more than his baptizing where there was "much water" proves immersion, or Paul's baptizing in the jail at midnight, where there was not "much water," proves sprinkling. The mode of baptism not being definitely prescribed in Scripture, proves that its mode is unimportant; for, had it been otherwise, it would have been so plain that "the wayfaring man, though a fool, need not err herein."

Exclusiveness, therefore, in reference to any mode of water baptism, cannot, by possibility, have any other authority than that asserted by Mr. Noel, who says: "*I assume that baptism means immersion;*" and is just as decisive of the question, as if we were to say, "*We assume that baptism means sprinkling;*" and either assumption only proves that we presume to be "wise above what is written."

Our limits will not allow us to dwell on the aspect of this exclusive and sectarian creed, which involves our Baptist brethren in the fault of delaying and hindering the conversion of the world, by employing the proselyting weapon of immersion upon missionary ground.

These exclusive and sectarian views ought to be renounced, unless they can conscientiously be regarded as of more value than the souls of men. They are no more commanded to "go into all the world, and teach all nations" this dogma of immersion, and its fruits of exclusiveness, than certain other missionaries have a Divine commission to "baptize bells," instead of preaching the gospel. And they have surely had experience enough at home and abroad to learn, what is obvious to others, that this peculiarity in their creed has erected a wall of partition between them and their bre-

thren, which is as high and impassable as that which exists between Protestants and Papists here, or should exist between the converted pagans and their old idolatrous and heathen religion. It is in our eyes an odious deformity in their creed, a morbid fungus upon their body ecclesiastic. Nor can the world ever be converted by such instrumentality: and we commend this one thought to the prayerful consideration of the Rev. Mr. Noel, and the readers of his book.

ART. VIII.—ADAMS'S MINISTER OF CHRIST.

Notes of the Minister of Christ for the Times, drawn from the Holy Scriptures. By CHARLES ADAMS. 18mo., pp. 246. New-York: Lane & Scott. 1850.

IN our January number this work (then unpublished) was characterized as being "full of thought and seeds of thought, as well as of stirring practical appeals for an earnest and effective ministry." We have little fear that this judgment will be set aside by our readers, after they shall have carefully examined the book itself. Its object, as stated in the preface, is "to delineate, with simplicity and brevity, the Scriptural picture of a Christian minister,"—to bring out a "faithful view of the minister for the times, and for all time," with materials drawn from that volume which belongs to the race. It is divided into four parts, of which Part I. treats of "The Minister for the Times as a Man." The principal topics here are the personal qualifications of the *real* minister of Christ,—physical, moral, and intellectual. Each trait is handled singly, with a separate passage of Scripture for a text or motto. We give a specimen of the style of the book, and of the spirit which animates it, from Part I. Under the text, "*One thing I do*," (Phil. iii, 13,) we have,—

"The minister for the times is a *single-minded* man. He has settled the matter fully and forever, that oneness of pursuit is indispensable to distinguished success in any important enterprise. Salvation is his one sublime purpose, as it was the purpose of his great Master. Here is the goal toward which all his energies tend. He takes no step—touches no book—holds no conversation—writes no line—indulges no recreation, inconsistent with this all-controlling point. A hundred things which many good men, and many ministers, allow in themselves, this minister cuts off entirely. His meditations are upon the things of his ministry. He gives himself wholly to them, and continues in them. He determines not to know anything among the people save Jesus Christ, and him crucified. His eye looks right on, and his eyelids straight before him. Each book—essay—conversation—anecdote;—each providence, prosperous or adverse;—all heaven, earth, and hell, are laid under contribution for the effecting of his object. He is a man of one work—comprehen-

sively of one book—one thought—one wish. True, he has various accomplishments, and acts amid varied scenes and in varied capacities; still his mind wavers not—the ‘mark’ is before him, and fills his eye, while he presses toward it evermore. Christ came into the world—to save sinners. Paul made every innocent compliance—that he might, by all means, save some. Mills determined—that he would savingly influence the world. Martin ran after—the glory of God in the salvation of sinners. Wesley girded himself for—a universal revival of religion. This, exactly this, is the genius of the minister for the times. Perhaps never were there greater allurements presented to the minds of ministers, to tempt them to a division of affection and pursuit. Abundant libraries—attractive lectures—literary and theological discussions—ingenious theories—fascinating circles—honourable appointments—flattering commendations—these, and the like, combined with native downward tendencies, are far too prone to cloud the spiritual vision, and induce the minister to forget the one great purpose of his mission. There is wanting now a race of ministers of singleness of soul—of one, indomitable purpose,—living and running for salvation only;—in whose minds all else, whether in the literary, social, or physical world, is as the dust of the balance. *This is the greatest want of the world.* Greater talents are not needed. Learning, there is an abundance of it. Theologians—writers—scholars are not lacking. A concentration is demanded, of energies already in the ministry, to the one great pursuit—the salvation of the race.

“Man of God, what now! A sinner is about to perish forever. Christ has found a ransom. He commissions you to publish it to that sinner, that he may be saved. Shall anything hinder? Shall aught else come into mind?”
—Pp. 24–26.

Part II. treats of the “Minister for the Times as a *Student*.” The ground assumed by the author under this head is very high; yet it is, in general, abundantly well maintained. Indeed, this chapter, though condensed and brief, (perhaps *because* it is so,) appears to us to be one of the best in the book. The foundation is laid as follows:—

“But what are the acquired qualifications suited to a minister for these times? We answer that they are, so far as possible, such qualifications as were acquired and possessed in the beginning; and nothing less must be esteemed appropriate or adequate. This view appears amply confirmed not only by the inspired picture of an ‘able minister,’ but also by the apostolic charge to Timothy, whom Paul solemnly addresses, saying, ‘The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.’ This means that the apostolic learning was to be communicated to their successors, and received by them; and this with a view to their competency for instructing others.

“What, then, was this apostolic learning? It was the learning of men who had been long, and largely, and personally instructed by the Great Teacher;—men who, for years, had sat at the feet of ‘Him that speaketh from heaven,’ and whose speaking was such as never man uttered;—men who often wondered at the gracious words that proceeded out of his mouth;—men that were the companions of Jesus as he went through cities and villages teaching, and preaching the gospel of the kingdom;—men who drank deeply at the very fountain-head of truth and wisdom,—to whom thus the great book of revelation was unveiled,—who listened as, beginning at Moses and all the prophets, Christ expounded unto them, in all the Scriptures, the things concerning himself, until their hearts burned within them as he talked with them, and opened

to them the lively oracles. The apostolic learning is that of men who were the companions of the Lord Jesus all the time that he went in and out among them, beginning from the baptism of John to the very day that he was taken up;—men to whom he ‘expounded all things,’—who saw and heard the ‘many other’ things which Jesus did and spoke, by far too numerous to be written, and too astonishing for a sinful world to believe.

“Judge, then, what must have been the learning of the first gospel ministers. They were eye-witnesses from the beginning, and ‘had perfect understanding of all things from the very first.’ Are there any greater privileges in this age for securing the qualifications adapted to a preacher of the gospel? Are the most studious and profound in this generation any better prepared—*can* they be better prepared to perform this solemn ministry? Can they know more of Christ—of his doctrine—of his spirit and practice—and of the best modes of instructing and persuading men so as that they may be saved? What, then, is the inference? This, simply; that if the deepest and most diligent study will not, to say the least, bring us farther than to the standard of apostolic learning, then any less degree of study will leave us less qualified than were they for the great ministerial work; and what they taught and preached, we shall not be fully ‘able to teach others also.’ In other words, this ministry will not, and, without miracle, cannot, be perfectly accomplished in us and by us.

“Thus the conclusion is irresistible, that the good and able minister—the minister for these times—is, and must be, a diligent, faithful, earnest, and untiring student. Aiming at nothing less than primitive acquirements and excellence, he will give his mind and heart to the things of God, and, by all appropriate means, pursue after divine knowledge. He studies not everything. Thousands and thousands of books he never reads; but he looks earnestly for every acquisition—every ornament suitable and needful for his most important work. To these he devotes himself unreservedly, rigidly adapting his means to the end in view.”—Pp. 96–98.

Part III. sets forth the “Minister for the Times as a *Preacher*,” under twenty-five traits. The first treats of the nature and importance of preaching, as a vital and essential function of the Christian Church, as follows:—

“Preaching is the capital office and work of the minister—and of the minister for these times, as well as for all time. It was thus that the gospel dispensation commenced. Christ was announced by preaching. When He appeared, he came preaching. He passed through all the cities and villages, teaching, and preaching the gospel of the kingdom. The Spirit of the Lord was upon him, anointing him to preach the gospel to the poor. The apostolic commission was to *preach*. Paul was called, by God’s grace, to preach Christ among the heathen. This was his special work; for Christ sent him not to baptize, but to preach the gospel. Thus this Apostle writes of those who were begotten through the gospel. Peter writes of such as were born not of corruptible seed, but by the word of God; and James writes of himself and others being begotten with the word of truth. And how shall men believe in one of whom they have not heard? And how shall they hear without a preacher? This is the divinely appointed instrumentality for the awakening and salvation of the race. Its importance, either from too much inadequate preaching, or from the multiplication of benevolent agencies, or from the degeneracy of the times, may have come to be more lightly esteemed than formerly. Yet preaching is still the great agency—the grand means for the world’s regeneration. It is true now, as ever of old, that faith cometh by hearing, and hearing, by the proclamation of the word of God. Nor is he at all the minister for these times who hopes to save the souls of men by other means as effectually as by the preach-

ing of the gospel. He has forgotten the ancient landmarks. He is striking out another path than that which He devised who gave the great gospel commission. Converse he should, at every opportunity. Write he should, wherever his pen may awaken, or guide, or comfort. The press he may use, so far as he has time, to aid the great cause for which he lives and acts. But let him not forget that preaching—*preaching* is his great business—his high calling—his heavenly ordnance—his celestial sword—his burnished weapon of warfare—his strong staff of accomplishment. Preaching has done wonders, from the day of Pentecost to the present; and that, because it is God's own select instrumentality. Immeasurably the greater proportion of saints in Paradise, and of the great multitude now travelling thither, were brought to salvation by gospel preaching. Preaching awoke them at first—led them on to repentance, faith, conversion, sanctification, and perseverance; while its solemn voice, like some strange, invisible power, is ever lifting the Christian toward God,—dying away on the pilgrim's ear only when the everlasting doors have shut him within the heavenly city. To the Jew, it may be a stumbling-block; to the wise of this world, it may appear as foolishness; while yet by such foolishness hath it pleased God to save them that believe. This is still the power of God and the wisdom of God;—this will still be the power of God unto salvation to every one that believes.

"What, then, of the minister adapted to these times? He is a *preacher*. This is his work. For this he studies, and prays, and converses, and recreates, and eats, and drinks, and lives. This, in his mind, is the most weighty and important of all human transactions and efforts. By this, men are saved from an eternal hell, and exalted to immortal life. This is the joyful sound. This is the heavenly heralding. This is the startling note, effectively warning millions on millions away from the wrath to come. This is the solemn trumpet, echoing from hill-top to hill-top,—waking the 'isles of the south,' and shaking the nations. Above all voices running along the earth, this is the voice which 'devils fear,'—the voice which hushes to peace the heaving billows of grief and despair."—Pp. 119-121.

The practical thoughts which follow are all timely, and they are expressed with remarkable point and edge. Take the following as a specimen:—

"The minister for the times preaches *simply*. In other words, he preaches artlessly and plainly. The design is to benefit and save all of every class, and of every grade of intellect and of education. He feels it to be entirely indispensable that he be understood. Hence, he preaches with simplicity. His plan of discourse is simple. Intricacy, and multiplicity of heads and divisions, are avoided. His scheme has unity and definiteness. His arrangement is natural and orderly. The main point of the discourse, as well as the principal heads, are laid down with perspicuity, and with as much brevity as possible. Then the style of the whole performance is simple, though always dignified and chaste, and never descending to any vulgar or mean expression or word. His terms are popular, rather than scientific or technical. Every word is as sound and good as it is simple and plain. His sentences are idiomatic and easy—not long and involved, and are understood as soon as uttered. He uses no superabundance of words and expressions; but announces his thoughts plainly and directly, and there ceases. If imagery be employed, it is always with due moderation and caution, and with a preference for that drawn from the 'lively oracles.' His elocution, too, corresponds to the simplicity of his style. As much as possible he avoids all mannerisms. He speaks distinctly, properly, and naturally;—not as a man acting a part, or performing a piece of mere professional service, but as one who greatly desires to be understood by every

hearer, and who is solicitous to impart as well the impressions and emotions of his soul, as the ideas of his intellect. With such a speaker, all modes and ways will be avoided whose influence is to divert attention from the appropriate impression and purpose of the sermon. The whole arrangement, style, elocution, and gesture, are such as to be forgotten by the audience; while the thoughts, the *soul*, of the discourse fasten all eyes, and arrest all hearts.

"The preacher is simple. In his eye, externals are trifling—the *Word*, everything. That *Word*, therefore, he preaches with the simplicity of the primitive preaching. However profound as a reasoner, and mighty as a preacher, he prefers to speak five words with his understanding, that he might teach others also, than ten thousand words either in an unknown tongue, or in a style and manner not more easily understood."—Pp. 134–136.

Part IV. exhibits the "Minister for the Times as a *Pastor*,"—a function which needs to be newly inaugurated, almost, among modern preachers, at least in some sections of our country. As usual, the author's first procedure is to show the necessity and importance of the pastoral work:—

"The pastoral ministry is an essential department of the sacred office; and when there is deficiency in this department, the labours of the pulpit, though otherwise able and acceptable, are of comparatively little effect. Happy for the Church and the world, were this great truth engraven upon the heart of every gospel minister upon earth! The idea is still far too prevalent, that a minister's great duty, for the most part, goes out in public preaching. An error this, as insidious and plausible, as it is unscriptural and fatal: and is the more prevalent, as it tallies so well with the worldliness and sloth which, we must fear, tinge too much the character of some who wait at the altar.

"Preaching! What is preaching to a congregation? Is it the mere repetition of the general principles of Christianity—such as we quote from books, and gather in the cloister? Is it the mere doling out of theology and ethics? Is it the dissertation of a student—the babbling of a recluse? God forbid! This amounts not to *preaching*; and he who has exercised himself thus, and wondered at his barrenness, must, henceforth, wonder no more. He fails to preach—fails well-nigh as disastrously as he who mounts the pulpit without thought or arrangement, and pours out a mere broken and ghastly mass of declamation and vociferation. Thou wilt not *preach* to that congregation without preparation; and an essential part of a perfect preparation must be thy deep and familiar acquaintance with the religious circumstances of the people before thee.

"The pastoral department supplies some of the essential elements of the effective and successful sermon. It imparts to the public preaching an indispensable knowledge—breathes into it an indispensable spirit and warmth—inspires it with an indispensable sympathy—dictates an indispensable style—and points out the indispensable application. Mark if such be not the Scripture view of this most important subject. The good minister, for example, is to give to each a portion in due season. But how can he do this, except either by miracle, or by ascertaining, through pastoral diligence, what the exact 'portion' is? Again, what is this 'watching for souls as they that must give account'? Is such momentous watching fulfilled in a mere sermon begotten and reared up in solitude, and with no more adaptation to those particular 'souls' than to any others whom the minister is not appointed to watch, and for whose salvation he is not so specially accountable? Yet again; what is this 'taking heed to the flock,' which the Apostle, in imagery so significant as well as beautiful, enjoins upon the ministers of Ephesus? Is all this poetry a mere 'song,' or means he not, rather, that those elders were to exercise a con-

stant, minute, and impartial care over their respective charges, correspondent to that of a 'good shepherd?' Once more; what of the example of the Apostle, who himself appears, for a time, to have acted the pastor at Ephesus? He teaches publicly, of course, 'and from house to house;' and for three years ceases not to warn every one, night and day, with tears. How was this? Was all this effort in the shape of pulpit sermons? or was it not by public discourses and by personal addresses combined—the two modes reciprocally and mightily aiding each the other? Went not these two apostolic influences hand in hand, just as previously, when daily, in the temple and in every house, Peter and John ceased not to teach and preach Jesus Christ? This is a plain matter. What God hath joined together, let not man put asunder. We may not mend the ways and works of God, nor be wise above what he has written. The apostolic minister of old was a pastor. The minister for these times is equally a pastor. No other is suitable. No other will, in general, be of great use. The age requires not mere hirelings—not those who, while they preach on Sabbaths, are yet remiss and neglectful at other seasons. The times demand of a minister that he 'care for souls'—that he be instant at all seasons—that he spare no pains, whether in the pulpit or out of it—warning every man, and teaching every man, that he may present every one perfect in Christ Jesus."—Pp. 165-168.

From the same Part we extract the following:—

"The minister for the times is a *circulating* pastor. He goes from house to house, like his apostolic exemplars. His study is not his home merely;—his home, rather, is everywhere within his parish or charge. He is in motion. He is here or there, in accordance with his regular system of visitation, or as special exigencies may require. Within the precincts of his charge, he is in "every house;"—not merely those convenient of access, but those, too, that are most remote. Nor yet, in his travels, will he confine himself always to those families and persons that wait on his ministry; but he will call upon any others to whom he may be useful. He will inquire out those who have no stated place of church attendance, and lead them, if he may, to the house of God. He goes out, in his pastoral circuits, into the highways and hedges, and compels them to come in, that the house of God may be filled.

"Then, as he circulates, it is as a minister and pastor. He converses—inquires—instructs—encourages—and warns. Nor does he circulate merely for the purpose of personal intercourse. He includes neighbourhood preaching and lecturing, wherever it is practicable. He has his stated appointments between the Sabbaths in different points, and more or less remote from the place of public worship, in order that he may reach some who would not otherwise hear and be saved."—Pp. 170, 171.

We trust this book will be widely read by our ministers. Especially will it be a useful and profitable manual for those just entering upon the sacred office. Its style is animated and fervent,—sometimes a little disfigured by an apparent straining after point and antithesis; but this is an almost unavoidable result of the minute subdivisions into which, according to the plan of the work, the whole subject had to be cast. And, finally, we thank Mr. Adams for a contribution so fresh, so vigorous, and so earnest, to the practical theology of our Church and of the age.

FOURTH SERIES, VOL. II.—31

ART. IX. SHORT REVIEWS AND NOTICES OF BOOKS.

(1.) "*White-Jacket; or, The World in a Man-of-War*; by HERMAN MELVILLE." (Harper & Brothers, 1850: 12mo., pp. 465.) Many of our readers, judging simply from the title, will suppose this to be a mere novel, and pass it by. It is, on the contrary, no story at all, but a most graphic picture of the real life of a man-of-war, with what may be called a *series of essays* upon the evils, abuses, and, in part, crimes of the American Naval Service. If this work be true, (and we have no reason to doubt it,) there are brutalities perpetrated in the American navy, under the authority of the American people, which are enough to sink the whole concern, ships, officers, and all, to perdition. We deem it our duty to call the attention of our readers to the book and to the general subject: only regretting that our time and our limits will not allow us now to go into it at length. We cite (one passage only out of many) an account of the flogging of an old sailor, perhaps the best man in the ship, for refusing to take off his beard.

"Sir," said the old man, respectfully, "the three years for which I shipped are expired; and though I am perhaps bound to work the ship home, yet, as matters are, I think my beard might be allowed me. It is but a few days, Captain Claret."

"Put him into the brig!" cried the Captain; "and now, you old rascals!" he added, turning round upon the rest, "I give you fifteen minutes to have those beards taken off; if they then remain on your chins, I'll flog you—every mother's son of you—though you were all my own godfathers!"

On the morrow, after breakfast, Ushant was taken out of irons, and, with the master-at-arms on one side and an armed sentry on the other, was escorted along the gun-deck and up the ladder to the main-mast. There the Captain stood, firm as before. They must have guarded the old man thus to prevent his escape to the shore, something less than a thousand miles distant at the time.

"Well, sir, will you have that beard taken off? you have slept over it a whole night now; what do you say? I don't want to flog an old man like you, Ushant!"

"My beard is my own, sir!" said the old man, lowly.

"Will you take it off?"

"It is mine, sir!" said the old man, tremulously.

"Rig the gratings!" roared the Captain. "Master-at-arms, strip him! quarter-masters, seize him up! boatswain's mates, do your duty!"

While these executioners were employed, the Captain's excitement had a little time to abate; and when, at last, old Ushant was tied up by the arms and legs, and his venerable back was exposed—that back which had bowed at the guns of the frigate *Constitution* when she captured the *Guerriere*—the Captain seemed to relent.

"You are a very old man," he said, "and I am sorry to flog you; but my orders must be obeyed. I will give you one more chance; will you have that beard taken off?"

"Captain Claret," said the old man, turning round painfully in his bonds, "you may flog me, if you will; but, sir, in this one thing I can *not* obey you."

"Lay on! I'll see his backbone!" roared the Captain, in a sudden fury.

"You, boatswain's mate," cried the Captain, "you are favouring that man! Lay on soundly, sir, or I'll have your own *cat* laid soundly on you."

One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve lashes were laid on the back of that heroic old man. He only bowed over his head, and stood as the Dying Gladiator lies.

"Cut him down," said the Captain.

"And now go and cut your own throat," hoarsely whispered an old sheet-anchor man, a mess-mate of Ushant's.

When the master-at-arms advanced with the prisoner's shirt, Ushant waved him

off with the dignified air of a Brahim, saying, "Do you think, master-at-arms, that I am hurt? I will put on my own garment. I am never the worse for it, man; and 'tis no dishonour when he who would dishonour you, only dishonours himself."

"What says he?" cried the Captain; "what says that tarry old philosopher with the smoking back? Tell it to me, sir, if you dare! Sentry, take that man back to the brig. Stop! John Ushant, you have been Captain of the Forecastle; I break you. And now you go into the brig, there to remain till you consent to have that beard taken off."

"My beard is my own," said the old man, quietly. "Sentry, I am ready."

And back he went into durance between the guns; but after lying some four or five days in irons, an order came to remove them; but he was still kept confined.

It is for the American *people* to say whether barbarities of this Algerine kind shall be continued in their name or not.

(2.) "*Studies in Christian Biography; or, Hours with Theologians and Reformers*, by SAMUEL OSGOOD, Minister of the Church of the Messiah in New-York." (New-York: C. S. Francis & Co.: 12mo., pp. 395.) This book is mostly made up of contributions to different literary and theological journals; and large as this class of books has become of late years, we know of but one that surpasses this in interest and attractiveness, and certainly none in enlarged liberality of feeling. Mr. Osgood's Hagiology is sufficiently comprehensive to embrace men of the most opposite types and tendencies, from Augustine to Chrysostom, from Edwards to Wesley. The articles on Augustine, Chrysostom, and Jerome, are elaborate and critical: the remainder are generally rather glowing pictures than critical narrations. That the colours are always truthfully laid on, we cannot admit; but that the artist *aims* at truth of representation, is patent to every observer. We extract the following passages from the article on Wesley:—

"His labours were incredible alike in their amount and their character. Preacher, theologian, ruler, he was constantly at work. Every year he travelled many thousand miles, and even in his travels never slackened his studies. On horseback he was at his book, and at the stopping-places was ready with pen and voice. Twenty years before his death, an edition of his works in thirty-two volumes was published, embracing treatises upon a great variety of subjects. Religion was of course the absorbing theme, but history, natural philosophy, grammar, and even medicine, came in for their share of his time and pen. He was the father of the system of cheap books for the people. He was willing alike to compose and to compile what ever would instruct and elevate the many. Thus he exerted vast influence. From the sale of his books he derived the chief means for his great charities. To his honour be it spoken, the amount ascertained to have been given away by him exceeds a hundred thousand dollars. Consistently enough he might preach that close and judicious sermon on 'Money as a Talent,' under the three heads,—'Gain all you can; Save all you can; Give all you can.' Many go with the preacher in the first two heads, who would be much staggered by the third."

"There is no sight more refreshing and instructive than a cheerful, active old man. Let us look in upon Wesley in his hale old age."

"It would not have been difficult to identify that old man anywhere, whether in London or any of the cities of his sojourn, or in his travels. Few, however, would have judged him to be what he was, from his external appearance merely. Little of the daring innovator was there in his mien. In some distant part of England, you might have seen a man pursuing his journey resolutely on horseback, and showing by the book in his hand that he grudged to lose a single moment of time. You might see the same man walking with firm step through some town or village, giving proof in every motion that he had a work to do. His stature was under middle size, his habit of body thin, but compact. A clear, smooth forehead, an

aquiline nose, an eye of piercing brightness, a complexion of perfect healthfulness, distinguished him among all others. Even his dress was characteristic,—the perfection of neatness and simplicity, perhaps with a little touch of primness; a narrow, plaited stock, a coat with a small upright collar,—his clothes without any of the usual ornaments of silk or velvet,—combined with a head white as snow, to give the idea of a man of peculiar primitive character."

"Wesley's death took place, as we have seen, March 2, 1791. England little appreciated the man whom she had lost. The Established Church, of which he continued a minister to the last, and in the bosom of which, until shortly before his decease, he had desired his people to remain simply as a religious society, gave him little benediction, shutting against him the pulpits that were open to clerical Nimrods and Bacchanals.

"Look from Wesley's death-bed towards France; and on the morrow the streets of Paris exhibited a scene that should have proved to the conservatives of England the worth of him who could impress upon the neglected masses the sentiment of religion. The sacred vessels of the Parisian churches were carried to the mint to be coined into that which is called the 'sinew of war.' England followed not France in the desecration. A sentiment of reverence guarded, and still guards, her altars. The tombs of her saints and sages were not to be violated as were those of France, nor their ashes to be scattered to the winds, that the lead of their coffins might be moulded into bullets. Hearts, by thousands, once rude and violent, were now at peace with God, living in recognition of a heavenly kingdom, and chanting holy hymns instead of shouting fiendish curses. Myriads once crushed beneath poverty and toil had been rescued, and, with the faith and love of the Gospel, every good gift had been given. America, too, had shared the blessing; her remote borders had been visited by the missionaries of Methodism, and her forests had rung with their thrilling hymns.

"The founder of the great society rested not in St. Paul's nor Westminster Abbey. The ruling powers did not desire it, although they did not deny such consecrated ground to a profligate man of genius, or a blasphemous soldier. Nor did Wesley desire to be buried away from his people. His remains were laid beneath the chapel in which he had so often preached.

"Rest in peace, soul of John Wesley! we are all ready to say. May the English race, in all its branches, bless that name.

"What an idea the history of Wesley and his work gives of the capacity of an individual, and of the productiveness of a single life! It is a great question, in our day, How may the largest crop be derived from an acre of ground? Far greater the question, How much efficient power can a life produce? Wesley's story is a stern homily on persevering, devoted, cheerful labour. 'Work! work!' it cries, trumpet-tongued. 'Work on, work ever, in faith and love!'"

As we have hinted, there are many things in this book not according to our way of thinking: the author's theological stand-point is not ours, and, in fact, we find him here often falling short of what we deem to be thorough views of the nature of Christianity. But with the spirit of his book, in the main, we fully sympathize.

(3.) SOME time since a Dr. Nott of Mobile published a book designed to subvert the doctrine of the unity of the human race. The book appeared to have the two-fold object (if two-fold it can be called) of undermining the foundation of the Christian Scriptures, and of sustaining the system of slavery on the ground that the Africans are an inferior race. The religious men of the South, whether slaveholders or not, were not to be caught with such a bait; and Dr. Nott's book was severely handled in many of the religious journals. But the fullest fruit, perhaps, of his essay, lies now before us, in a work entitled "*The Doctrine of the Unity of the Human Race examined on the Princi-*

ples of Science, by JOHN BACHMAN, D. D." (Charleston, S. C., 8vo., pp. 312.) The book grew out of a series of papers originally read before the Literary Club of Charleston, and bears the marks of rapid composition, with not a few inaccuracies both of arrangement and expression. But these are minor faults. Dr. Bachman's mind is so well stored with the facts of Natural Science, that his *extempore* talk on the subject would be worth taking down and printing in a book; and these *facts* are the only reliance of the argument before us. The arguments for and against the unity of the race are thoroughly discussed on scientific grounds, apart entirely from the teachings of the Scriptures, and the conclusion is reached, on these data alone, that God has "made of one blood all nations of men." Only in the concluding chapter is the harmony of nature and revelation on this subject alluded to; and we quote part of the chapter, as affording at once a specimen of Dr. Bachman's style, and a proof of the humble Christian spirit that animates him in his studies:—

"Reader! we have travelled together over the pleasant but intricate and sometimes perplexing paths of science, in our earnest and persevering efforts at interpreting the book of nature. To the Divine mind everything is plain—everything moves on in the utmost simplicity and uniformity; but owing to the limited powers of man, he hesitates and pauses at every step; the pride of science gives way to a humiliating sense of his inferiority, and he calls for light to guide him through many dark and bewildering paths.

"There is an ancient record, venerated on account of its antiquity, of the pure morality it teaches, and the immortal life it proclaims, that professes to give us the origin and early history of our race; although we have yielded in courtesy to the expressed wishes of our opponents, not to base any of our arguments on the teachings of that volume, yet we felt as if they could not claim this as a right, inasmuch as they were constantly endeavouring to advance their cause, by dragging from the dust of antiquity every obscure and doubtful record, searching among rude and barbarous nations for ancient traditions, and striving to interpret in favour of their theory the hieroglyphics and sculptured heads on the mouldering monuments of antiquity, seizing upon everything calculated to throw doubts on the chronological and historical veracity of the Scriptures, and even telegraphing to America, through the convenient wires of Mr. Gliddon, the yet unpublished opinions of Lepsius. We are, however, disposed to allow them these advantages, although our liberality is not duly reciprocated. They cannot therefore object to our alluding, in the last pages of this essay, to a few remarkable coincidences between the teachings of nature and the revelations of Scripture on some of the greatest phenomena that have occurred in our world.

"Revelation informs us that 'in the beginning God created the heavens and the earth, and the earth was without form and void; and darkness was upon the face of the deep.'

"The evidences of creation are all around us. The researches in geology have established the fact that there was a time when this earth was a chaotic mass, and when its surface and its waters were shrouded in darkness.

"We have next an account of the successions in creation preparatory to calling into existence the last, the noblest, and most perfect of all the creatures of earth, who, by the possession of reason and an immortal mind, is linked to the higher intelligences around the throne of God.

"When we dive into the bowels of the earth, we discover in the successive creations preparations made for the multiplied wants of a being thus constituted. Beds of coal to serve as fuel so essential to his existence, and which he only is capable of converting into practical use, had for ages been gathering in vast store-houses over every quarter of the globe. Lime, gypsum, marl, &c., had been forming to aid him in giving fertility to the soil which he was to cultivate by the labour of his hands, and the sweat of his brow. The materials for building, granite, marble, slate, and various earths, were thus prepared for his use. The various metals so essential to art and husbandry, and as a medium of exchange, had many of them undergone

fusion, and were now visible to his eye and open to his hand. Vegetables, fruits and grains, birds and quadrupeds, adapted to his omnivorous habits, had already been created for him; and salt had been laid up in caverns, and by upheavals had been elevated into mountains, to serve as a condiment for his food.

"We have next a history of the creation of a single pair of the human species—of the paradise in which they dwelt being situated in so warm a climate that clothing was superfluous—then of their fall and degradation.

"Whatever changes have taken place in man's physical and psychical character, his present organization gives the strongest proofs of his descent from predecessors similarly organized; and the errors and sins of his life afford evidences of his inherent corruptions.

"We have next a remarkable and astounding prediction, connected with a promise, in unison with the benevolent character of the Deity, and suited to the wants of frail, but intelligent, progressive, and immortal man. A Deliverer was promised—the seed of the woman was to bruise the serpent's head.

"In the lapse of ages one prophet succeeded another, revealing more and more distinctly the character and the message of the promised Messiah. He came at the appointed time, clothed with the purity of an angel, and displaying the attributes of a God. The warfare which He and his followers from that day to this have waged against ignorance and error, infidelity and sin, are matters of history.

"Man has been rescued from barbarism and degrading sensuality; his head has become the throne of intellect, his heart the seat of benevolence and virtue, and his mind, enlarging and becoming more and more spiritualized, gives evidence of his Divine origin, and his exalted destination. These teachings of a promised deliverer of the human family have, according to the predictions, been conveyed to all the races of men in every quarter of the globe, as well as to the islands of the sea. And now the introduction of the Gospel into portions of Africa, and the immense number of coloured Christian communicants in our Southern States, afford us the evidence that another prophecy is fulfilling,—that Ethiopia shall stretch out her hands unto God!

"We are further informed in Scripture, that after ages and generations had gone by, and the earth had been peopled by multitudes of inhabitants, a wide deluge had swept the whole human race from the earth, save only the single family of Noah and his sons,—who were preserved in an ark that rested upon Ararat, a high mountain in the East.

"Even should we be unable to discover in any portion of our globe the traces of this last convulsion, yet the various strata in the earth beneath our feet, the extinction of race after race in the inferior animals, reveal to us the evidences that this was the mode adopted by the Author of Nature in blotting from the map of creation one series of animals after another. The traditions too of all nations, both civilized and savage, point to a flood as having been the instrument in the destruction of the original inhabitants, and to a high mountain in which were preserved the germs of the future races of men.

"This is succeeded by an account of the destiny of Noah's sons—their dispersion into tribes, and the confounding of their language, 'that they might not understand each other's speech.' 'And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. These are the three sons of Noah; and of them was the whole earth overspread.' To Shem was allotted a dwelling 'from Mesha, as thou goest unto Sephar, a mount of the East.' Japheth was promised to be enlarged—his race was to be widely diffused, and he was to dwell in the tents of Shem. To the descendants of Ham, the father of Canaan, a severer destiny was pronounced, for it is declared that he shall be the servant of both Shem and Japheth.

"If we follow the teachings of history, we discover in Shem the parent of the Caucasian race—the progenitor of the Israelites and our Saviour. In Japheth that of the wide-spread Mongolian, many of whom to this day are dwelling in tents—as the various tribes in the East and on our Western Continent fully testify—and Canaan, the son of Ham, although we cannot regard his descendants as accursed, is still everywhere 'the servant of servants.'

"Reader! can all these coincidences, by any possibility, have been accidental occurrences? The leaves in the book of nature, in the various strata of the earth's surface, have been unfolded to us by the geologist. The map of ancient history, the

teachings on the papyrus rolls, and the monuments of extinct races, have been laid open before us by geographers, philologists, and men of science; and modern travellers have told us of the characteristics of the present races of men. Have we not discovered that in every advance we have made in a clear interpretation of the book of nature, we have step by step approached nearer and nearer to the teachings of that volume which the wisest and the best of men have regarded as the truths of heaven, revealed to an erring world by infinite wisdom and unbounded goodness."—Pp. 287-292.

The late expression of Prof. Agassiz' opinion *against* the unity of the race will give new interest and value to Dr. Bachman's book.

(4.) "*Memoir of Rev. William Gurley, late of Milan, Ohio, a Local Minister of the Methodist Episcopal Church*, by Rev. L. B. GURLEY." (Cincinnati: Methodist Book Concern, 1850. 12mo., pp. 268.) We have read this book through almost at a sitting: and it will have the same charm for any of our readers who have personal recollections of Ireland, or who, like ourselves, have been accustomed in youth to hear long stories about the "Irish Rebellion of '98." The chief interest of the book lies in the detail of insurrection and its terrible results, given mainly from the manuscripts of the venerable subject of the narrative himself, and therefore, it is to be presumed, in every way trustworthy. Mr. Gurley's personal perils, trials, and sacrifices, are recorded with entire simplicity, yet the interest of the narrative is intense. Hardly less eventful was his life after his emigration to America. The frontier war of 1812 found him on his farm in the north of Ohio, and drove him from his home. The latter years of his life were passed in quiet and peace; and he continued his faithful labours as a local preacher almost to the end of his *ninety* years. We repeat, that we have rarely read a more entertaining and instructive biography.

(5.) "*A Treatise on Marine and Naval Architecture; or, Theory and Practice blended in Ship-Building*, by JOHN W. GRIFFITHS." This is a large quarto serial, beautifully printed and profusely illustrated. Its aim is to furnish a clear analytical work on Ship-building, "embracing all that is known to be of practical utility, both in the old and in the new world." Mr. Griffiths is himself well known as an able architect, and we have no doubt he will fulfil all that he promises. The work is recommended also by many of the best ship-builders of this city. It is to be completed in twelve numbers, of thirty-two pages each, at seventy-five cents each. Five numbers have already appeared.

(6.) THE third and fourth parts of "*Southey's Common-Place Book*, edited by his son-in-law, J. W. Warter, B. D.," (New-York: Harper & Brothers, 1850,) are before us. The two parts constitute the second and last volume of the whole work. In this volume the extracts are classified under the heads of Theology and Ecclesiastical subjects; Spanish and Portuguese Literature; The Middle Ages; Notes for the History of the Religious Orders; Orientalia;

American Tribes; Remarkable Facts in Natural History; and Curious Facts. Of Southey's omnivorous capacities as a reader we have before spoken; the present volume gives an additional proof of his indomitable industry. Of the whole collection it is our purpose to speak hereafter.

(7.) THE laborious industry of Dr. CHALMERS was well known during his life; but the successive publication of volume after volume of his posthumous works, makes us marvel at the energy of his mind, and the ceaseless activity with which he must have plied his work. We have now before us the *ninth* volume of the posthumous works, (New-York: Harpers, 1850; 12mo., pp. 554,) containing his "Prelections on Butler's Analogy," which were nearly all written out by Dr. Chalmers himself, in a state fit for publication; his "Lectures on Paley's Evidences of Christianity," and his "Notes on Hill's Divinity." The Prelections on Butler appear to us to be by far the most valuable portion of the volume; and we commend them to all students of the immortal "Analogy." Prefixed to the volume are introductory lectures on "The Use of Text-Books in Theological Education;" and "Advice to Students on the Conduct and Prosecution of their Studies;" each of which contains many valuable and useful hints for students of theology.

(8.) THOMAS CARLYLE now casts forth his Sibylline utterances in monthly sheets called "*Latter-day Pamphlets*," which are regularly issued here in neat 12mo. form by Messrs. Harper & Brothers, at a price almost nominal. As to the intrinsic value of the wares, men will differ widely. No. I., entitled "*The Present Time*," is little more than an inarticulate wail and reproach on the times and the men of this generation. Carlyle has *no* faith in humanity, as such; nor has he any substitute for it, in the shape of confidence in practical Christianity. Indeed, what *he* deems to be practical Christianity exists nowhere; if it ever did show itself, it has died out long ago. No. II., "*Model Prisons*," is a bitter diatribe against all attempts to soften the rigours of public punishment. Of this pamphlet, however, we have spoken elsewhere in this journal. No. III., "*Downing-street*," is most remarkable for recommending the adoption, in part at least, on the part of the British government, of the American system of appointing cabinet officers;—for such is the substance of the recommendation, though not its form. No. IV., The "*New Downing-street*," we have just received, but have not read.

(9.) ONE of the most attractive books of the season, and indeed one of the most beautiful ever issued from the American press, is "*The Pictorial Field-Book of the Revolution*," by B. J. LOSSING, now issuing in numbers by Messrs. Harper & Brothers. The plan of the work is to notice in detail the various localities made famous by the events of the Revolution, in the order in which they were visited by the eminent artist who prepares the book, and from whose drawings, taken on the spot, it is profusely illustrated. "To delineate

with pen and pencil what is left of the physical features of that period, and thus to rescue from oblivion, before it should be too late, the mementoes which another generation will appreciate," was his employment for several months,—and the result of these genial labours is now placed in a permanent form before the American public. The remembrances of the Revolution are among the surest bonds of union, and the surest pledges of virtue, for the people of these States: and such a work as this, combining high art with pure patriotism and sound morality, deserves a wide diffusion among the people of every part of the land.

(10.) THE tide of writings on the Advent abates a little, both in England and America. The only one which has come under our notice during the quarter is "*Letters on the Prophetic Scriptures*, by Rev. EDWARD WINTHROP, M. A." (New-York: Franklin Knight, 18mo., pp. 175.) The work comes with very strong recommendations from Bishops M'Ilvaine and Hopkins—implying their full reception of the doctrines it sets forth. The author is obviously a sincere and earnest man; and, like all writers of his school, he has the most undoubting confidence in the correctness of his theory of Scriptural interpretation. In the preface he states that Bishop M'Ilvaine characterizes his exposition of 2 Thess. ii, 8, as "wholly unanswerable;" and in this opinion he seems fully to coincide with the good bishop. We regret to see him falling into the very error which he deprecates in the following passage:—"Such men will be held in everlasting remembrance, when the sciolists of the day, who sneer at what they lack wisdom to understand or patience to investigate, are forgotten and disregarded." We do not mean to sneer at Mr. Winthrop; but he will very probably class us with the "sciolists" when we assure him that we have read his book and remain unconvinced. Yet we recommend it to those who wish an introduction to the pre-millennial theory, as a well-written and clear exposition thereof.

(11.) No books are more attractive to youth than collections of Anecdotes. We well remember how, in childhood, we read and re-read the "Percy Anecdotes;" and in this experience there are thousands like us. But the Percy Anecdotes were not a religious collection; the charm and the delight were not associated always with the purest virtue. We have now before us an admirable selection, entitled, "*Anecdotes for the Young, or Principles illustrated by Facts*," compiled by Rev. DANIEL SMITH. (New-York: Lane & Scott, 18mo., pp. 436.) Not only is the selection good, but the arrangement of the stories is such, that they afford a connected series of illustrations of morality and manners; and the size, form, and price of the volume are all in harmony with its object. The work will be widely diffused, and will deserve it. Every Sunday-school library should be furnished with a copy.

(12.) WE have received the *second* volume of Messrs. Phillips, Sampson & Co.'s neat and cheap edition of Gibbon's Rome. The whole is to be completed in six volumes, with a new and copious index.

(13.) EVERY student of natural science knows the use of such a volume as the "Year-Book of Facts," and similar scientific annuals published in Europe. We have now to announce—and we make the announcement with unfeigned pleasure—an American work of this class, which is perhaps more thorough and complete than any of those published in Europe. It is "*The Annual of Scientific Discovery, a Year-book of Facts in Science and Art*, edited by DAVID A. WELLS and GEORGE BLISS, Jun." (Boston: Gould, Kendall, & Lincoln, 1850: 12mo., pp. 392.) The scope of the book is very extensive, as it exhibits the most important discoveries and improvements in Mechanics and the Useful Arts, in all the Natural Sciences, and in Antiquities, together with lists of new scientific publications, lists of patents, obituaries of eminent scientific men, and other important matters. Every care has been bestowed upon the work: and "nearly all that is new and important" in the recent scientific journals of this country and of Europe is embodied in it. The work is to be an *annual*, if this first volume is sufficiently sold; and we trust that we shall see many successive issues of it. Certainly it only needs to be known in order to be approved.

(14.) "*Cuba and the Cubans, comprising a History of Cuba, its present Social, Political, and Domestic Condition, &c.*" By the author of "Letters from Cuba." (New-York: S. Hueston, 12mo., pp. 251.) This book is a compilation of various matter. Its aim is to prepare the public mind of America for the *annexation of Cuba*; but the writer shows his hand far too plainly to gain the ear of the intelligent and religious classes of our people. What inducements to annexation does he afford, by telling us that the free population of Cuba amounts to 571,129, while the whole number of children at school is 9,082! He gives a fearful account of the moral and social condition of the Cubans, and then asks us to take this festering mass into the circulation of our own national life! With great imprudence he tells us the reason why some of the Southern leaders work night and day for the admission of Cuba into the Federal Union,—that Cuba, "with her *thirteen or fifteen representatives in Congress*, would be a powerful auxiliary to the South."

Much has been said of late with regard to the depreciation of property in the British West Indies since the emancipation of the slaves. If this book is good authority, the same process is going on rapidly in Cuba, notwithstanding the annual importation of slaves from Africa. "An estate which, eight years ago, might be sold for \$100,000, would not at this day command \$25,000. A negro who could then have been purchased for \$500, is at the present time to be had for \$300." It seems, then, that the slave-trade is not the sovereign panacea that some of our *American* political economists would have us believe.

(15.) "*The Optimist*, by HENRY T. TUCKERMAN," (New-York: G. P. Putnam, 12mo., pp. 273,) is a series of graceful and gentlemanly essays—in the form of the old school with the spirit of the new. Good sense and good taste are their chief characteristics—precisely the qualities essential to good essay-writing.

(16.) "*Historical View of the Languages and Literature of the Slavic Nations; with a Sketch of their Popular Poetry*, by TALVJ, with a Preface by Edward Robinson, D. D., LL. D., &c." (New-York: G. P. Putnam, 1850, 12mo., pp. 412.) A work like this should not be despatched in a mere notice. Nor, indeed, are we prepared to characterize it with any critical judgment. We receive it as we would receive first tidings from a newly-discovered land; so few and so unsatisfactory have been our sources of information with regard to the intellectual culture, the languages and the literature "of a population amounting to nearly or quite seventy millions—or more than three times as great as that of the United States." There is good reason to believe that the whole race spoke in ancient times only one language—but where, and when, cannot be decided. But different dialects of this tongue are the modes of human speech in that vast region of the earth's surface reaching from Kamschatka to the Elbe, and from the Frozen Ocean to the Adriatic. To most of our readers, doubtless, as to ourselves, the literature of these central regions of the old world has been heretofore a *terra incognita*. It can be so no longer. The work before us, modestly offered as a mere "sketch or outline," is more valuable to us just now than a repertory would be,—indeed, it is a repertory, most conveniently arranged too, of rare and strange things. The author has had opportunities for the preparation of such a work not before enjoyed, to our knowledge, by any writer in the English language,—several years' residence in Russia, with subsequent advantages for an "extensive study of the Servian dialect and its budding literature." That these advantages were well used, the book before us affords ample proof. We now commend it earnestly to our readers, as opening a new and rich mine—and shall ourselves seek to return to it at an early day.

(17.) ONE of the most attractive works for children and youth that we have seen for a long time is "*The Three Royal Magi, or The Journey to Bethlehem*, translated, altered, &c., by C. E. BLUMENTHAL, A. M., Professor of Hebrew and Modern Languages in Dickinson College." (Philadelphia: Henry Perkins: 18mo., pp. 192.) It is a beautiful apologue, founded upon the visit of the wise men to Bethlehem, under the guidance of the star, and their worship of the infant Saviour. Much license is used in the framing of the story, but the spirit is that of a pure, child-like trust in the "oracles of God." We read it some time ago with great pleasure; and are now glad to see it in a translation which, in many respects, is an *improvement* of the original.

(18.) MR. ABBOTT'S series of Histories has established itself so fully in the esteem of the public, that little more is required of us than to chronicle its successive issues. The last, and in some respects the best, is the "*History of Cyrus the Great*," (18mo., pp. 289: Harper & Brothers.) The subject is full of interest for young readers, and Mr. Abbott has thrown even more than his usual life and spirit into the narrative. This series of books is admirably adapted for school readings.

(19.) A NEW edition of "*Facts and Evidences on the Subject and Mode of Christian Baptism*," by C. TAYLOR, Editor of Calmet's Dictionary," has lately been published. (New-York: M. W. Dodd, 12mo., pp. 236.) The book is fragmentary rather than scientific, but contains a great deal of information on the general subject.

(20.) IN a former number we furnished our readers with an extended review of Lynch's "Expedition to the Dead Sea." The work has met with unexampled success: and the publishers have now issued it in cheap form, under the title of "*Narrative of the United States' Expedition to the River Jordan and the Dead Sea, condensed edition.*" (Philadelphia: Lea & Blanchard, 12mo., pp. 332.) The reading matter of this edition is nearly the same as that of the larger one; and it contains a carefully reduced map.

(21.) MESSRS. APPLETONS have sent us a neat duodecimo volume of Selections of French Poetry for the use of Schools, under the title of "*Choix de Poésies pour les Jeunes Personnes*," par Mme. A. COUTON." (12mo., pp. 329.) As far as we are able to judge, the selection is made with taste and judgment.

(22.) "*Elements of Chemistry, for the Use of Schools*," by JOHN JOHNSTON, M. A., Professor of Natural Science in the Wesleyan University." (Philadelphia: Thomas, Cowperthwait, & Co., 12mo., pp. 383.) This book is intended for elementary instruction in schools, and is, in part, an abridgment of the author's larger work, which has been so generally introduced into the American colleges. It is characterized by clearness of statement, and by judicious discrimination in the choice of topics and in the extent of their discussion. It is brought up to the latest improvements of the science, and will take its place at once, we should think, as the text-book for use in the better class of schools and academies.

(23.) THE Hungarian revolution is yet in many respects unintelligible. Perhaps the time has not yet come for a clear and just account of it. A contribution to its outside history is afforded in "*Outlines of the Prominent Circumstances attending the Hungarian Struggle*," by JOHANN PRAGAY." (New-York: G. P. Putnam, 1850. 12mo., pp. 176.) The writer was a colonel and adjutant-general in the Hungarian army, under Kossuth, and therefore had good opportunities, not only of knowing the facts, but also of understanding the principles involved in the struggle. Much interest is added to the work by an appendix, containing a series of brief biographical sketches of the leading statesmen and generals who took part in the revolution.

(24.) WE are glad to see that John Angell James' "*Earnest Ministry*," which we noticed at some length in a former number, has reached a fourth American edition. (New-York: M. W. Dodd, 12mo., pp. 298.)

(25.) MESSRS. HARPERS have republished "*Cosmos: a Sketch of a Physical Description of the Universe*, by ALEXANDER VON HUMBOLDT:" (2 vols. 12mo., 1850.) The translation adopted is that of Otté, which has some advantages over Mr. Sabine's, especially in presenting the original work complete, in offering some additional notes, and in giving English equivalents of weights and measures. To attempt to characterize the work itself in a mere notice would be folly. Bunsen styles it the "great work of the age,"—and as a condensation of the wisdom of a man who has been for more than half a century observing nature, with powers of observation rarely granted to a mortal, it is well deserving of the title.

(26.) "*The Letters of Junius*" are about the only political pamphlets which may be said to be necessary to every library. Mr. Bohn, of London, has lately issued, as part of his "Standard Library," the first volume of an edition, which will probably be the best, as it is certainly the cheapest, that has yet appeared. It contains the Letters by the same writer under other signatures, his confidential correspondence with Mr. Wilkes and Mr. Woodfall. It is, in fact, a reprint of Woodfall's complete edition, with careful revision, and some additions by the present editor, Mr. John Wade. The second volume will attempt to set at rest the question of the *authorship* of Junius, and will also contain some additional matter from the manuscripts of the late Sir Harris Nicholas.

(27.) MR. BOHN has also published, in his "Scientific Library," a translation of HUMBOLDT'S *Ansichten der Natur*, under the title of "*Views of Nature: or, Contemplations on the Sublime Phenomena of Creation; with scientific illustrations*, translated by E. C. Otté and Henry G. Bohn." (12mo., pp. 452.) In the preface to the third German edition, (from which the present is translated,) the venerable and world-renowned author says: "In my eightieth year I have the gratification of completing a third edition of my work, and entirely remoulding it to suit the wants of the age. I have indulged a hope of stimulating the study of nature, by compressing into the smallest possible compass the numerous results of careful inquiry into many interesting subjects, with a view to check the dogmatic smattering and fashionable skepticism which have too long prevailed in the so-called higher circles of society." For this task no living man is so well prepared, both by personal observation and by immense knowledge. The work (with all the excellent books in Mr. Bohn's libraries) can always be had of Messrs. Bangs, Platt, & Co., New-York.

(28.) "*Mahomet and his Successors*, by WASHINGTON IRVING." (Vol. II. New-York, G. P. Putnam: 12mo., pp. 500.) This second volume traces the progress of the Moslem dominion from the death of Mahomet, A. D. 622, to the invasion of Spain, A. D. 710,—a period of less than ninety years,—within which "the Moslems extended their empire and their faith over the wide regions of Asia and Africa, subverting the empire of the Khosius; subjugating

great territories in India; establishing a splendid seat of power in Syria; dictating to the conquered kingdom of the Pharaohs; overrunning the whole northern coast of Africa; scouring the Mediterranean with their ships; carrying their conquests in one direction to the very walls of Constantinople, and in another to the extreme limits of Mauritania; in a word, trampling down all the old dynasties which once held haughty and magnificent sway in the East." The subject is one admirably adapted to Irving's genius; and he has wrought it into a most pleasing and instructive narrative for all readers. The work would be the better for an Index.

(29.) A NUMBER of new Sunday-school books, of high merit, have appeared during the quarter, under the editorship of Rev. D. P. Kidder, (published by Lane & Scott, 200 Mulberry-street.) Among them are "*The Atmosphere and Atmospheric Phenomena*, by T. DICK, LL. D." Compilations of this class have made Dr. Dick's name famous; and the present is a very judicious one. It sets forth (in Part I.) the nature, properties, and beneficial effects of the Atmosphere in the system of nature; and (in Part II.) of the various atmospheric phenomena,—clouds, winds, meteors, &c.—Another very timely work is "*The Life of Ulric Zwingle, the Swiss Reformer*, by Rev. D. WISE," (18mo., pp. 227.) A compact life of this great reformer has long been wanted, and Mr. Wise has done the work very judiciously. The "*Sunday-Scholar's Mirror*" is beautifully bound, with gilt edges, (18mo., pp. 288.) Our readers who are acquainted with this work, know that it abounds in attractive and useful reading for children.—"*Be Diligent*" is a pretty piece of biography, illustrating the maxim which forms its title, (18mo., pp. 107.)—"Work to Do," (18mo., pp. 73,) is an account of a lazy and wicked boy who became diligent and pious. It lays down the lesson that we must not only be willing to work, but "to do the right kind of work,—the work that God appoints."—Another small and very neat 18mo. of the same class, is "*Written Pictures; or, Short Talks to Young People*, by a Teacher."—Of a larger class is a very excellent sketch of the history of "*The Crusades*," (18mo., pp. 224,) a reprint of one of the valuable publications of the London Religious Tract Society.

(30.) WE have just received a copy of a new record of Missionary labours and successes, entitled, "*Friendly and Feejee Islands: a Missionary Visit to various Stations in the South Seas, in the Year 1847*, by Rev. WALTER LAWRY." (London, 12mo., pp. 303.) The work is edited by Rev. ELIJAH HOOLE, one of the secretaries of the Wesleyan Missionary Society. Mr. Lawry is the General Superintendent of the Wesleyan Society's Missions in New-Zealand, and Visitor of the Missions in the Friendly Islands and Feejee Islands.

This Missionary, now truly venerable by age and services, proceeded to New South Wales in the year 1817, with the hope of communicating religious instruction to the settlers and convicts, and to the native inhabitants of that country. In 1820 he was appointed to commence a Mission in the Friendly

Islands; he found an opportunity of proceeding to Tonga, or, as it is often called, Tonga-tabu, in June, 1822; and he remained on the island exposed to many privations, and to dangers and anxieties innumerable, until November, 1823, when he returned to New South Wales.

After an absence of nearly twenty-five years, he has again had an opportunity of visiting the Friendly Islands, now no longer idolatrous and uncivilized, but converted to the faith of Christ; and the interest of the Journal, now first published separate and entire, is greatly heightened by the remarkable contrast he witnessed in the character and state of the people when compared with their savage and Pagan condition. The account he gives of the remarkable power of Gospel truth among the miserable savages inhabiting the Feejee Islands is full of interest. The work is illustrated by a number of wood-cuts, and by a map of the Feejee and Friendly Islands in the South Pacific, which is pronounced by Mr. Hoole to be the most perfect one yet published, "having been corrected by Captain Buck, who has added the results of his own observations to the valuable information furnished by Commodore Wilkes, who surveyed the islands for the government of the United States of America." An Appendix gives notices of the political constitution, population, productions, manners, customs, and mythology of the people, and of the state of religion among them.

(31.) MESSRS. LANE & SCOTT have issued a third edition of DR. DIXON'S "*Personal Narrative of a Tour through a part of the United States and Canada: with Notices of the History and Institutions of Methodism in America*," containing the FIFTH PART, which was omitted in the former American editions. This omission was thought to be amply justified by the fact, that, out of the 106 pages which that Part contained, between 80 and 90 consisted of extracts from American documents. But additional reasons were not wanting. From Dr. Dixon's own statements, as well as from the whole tenor of his quotations, it is apparent that he was not in a position to write intelligently upon the subject. His reading has been confined, almost entirely, to one side of the question, and the result is as might have been expected. It appears that he had never seen even the *Journal* of the General Conference of 1844 when he wrote, and knew nothing of any documents bearing on the question, except such as the compilers of the "*History of the Organization of the Methodist Episcopal Church, South*," chose to incorporate in that work!

(32.) WE had intended to give a somewhat extended article on "*Memorials of Prison Life*, by Rev. JAMES B. FINLEY," (Cincinnati, Swormstedt & Power, 12mo., pp. 350,) but find ourselves reluctantly compelled to omit it. It must suffice now to say, that although the work professes to be little more than a simple narrative of facts, we have gathered from it as much light upon the true *principles* of prison discipline as from any single volume we have ever read. We commend it to our readers, moreover, as a book the interest of which never flags from the beginning to the end. (For sale by Lane & Scott.)

ART. X.—MISCELLANIES.

[UNDER this title we purpose to publish, from time to time, short articles, either original, or selected from foreign journals, on topics of Biblical Literature and Theology. We shall also admit brief *letters*, from any who may be disposed to question statements of fact, doctrine, or interpretation found in the pages of this Journal.

I.

On "the Second Sabbath after the First"

[By J. Von Gumpach. From the Journal of Sacred Literature, July, 1849.]

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν.—Matt. xii, 1.

Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν σπορίμων κ. τ. λ.—Mark ii, 23.

Εγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων κ. τ. λ.—Luke vi, 1.

It not unfrequently occurs, in the three first Gospels, that the sacred writers differ from each other as to the more or less concise terms which they individually employ to express the same common import; and that the one particularizes what is stated by the two others in a more general manner—a variance of which the passages submitted to the attention of our readers furnish a striking illustration. Whilst both St. Matthew and St. Mark relate the incident mentioned to have taken place on one of those Sabbath days on which at that time our Lord, accompanied by his disciples, used to take a walk through the corn-fields, St. Luke states it to have happened ἐν σαββάτῳ δευτεροπρώτῳ. The meaning of this, evidently a technical term, which occurs in no other place, has from the days of the early Fathers been subject to various interpretations; numerous conjectures having been formed in regard to it, some of them remarkable for their peculiarity, none, however, for either a rational or a plausible character. The only point upon which the majority of, if not all, critics are agreed, is, the Greek word *δευτεροπρώτος* conveys generally the sense of "the first in reference to a second." In conformity with this opinion, Scaliger (*Emend. temp.*, p. 557) asserted our *σάββατον δευτεροπρώτον* to be the first Sabbath reckoned from the second day in Passover, (מִצְדֵּי־הַשַּׁבָּת, Levit. xxiii, 11;) and Lightfoot (*ad Matt.* xii, 2) having adopted the same view, it derived much additional strength from his authority, and has since maintained itself, almost to the exclusion of every other hypothesis. By Van Til and Wetstein the *σάββατον δευτεροπρώτον* was assumed to be the first Sabbath of the second month, (Ijar;) and by Capellus and Rhenfeld the first Sabbath in the year from the date of its second epoch, the Jews commencing their ecclesiastical year with the month of Nisan, and their civil year with the month of Tishri. Others have ascribed to our expression the meaning of the first of two succeeding Sabbaths, or that of the first Sabbath in the second year of the sabbatical cyclus. Others again have proposed still different interpretations.

Whatever may be the relative merit of these various conjectures, they are not only unsupported by real argument, but, in our judgment, are moreover irreconcilable with the sacred text itself, inasmuch as they represent the Jewish year to include but one *σάββ.* *δευτερ.*, whilst the words of the Evangelists most clearly imply that those festival days were of at least not unfrequent occurrence. In the former

case St. Luke ought to, and undoubtedly would, have written ἐν τῷ σαββάτῳ δευτεροπρώτῳ.

The reason why every attempt at a natural and satisfactory explanation of the sentence under consideration has hitherto proved unsuccessful, would seem to us to be, that the term δευτερόπρωτος has, *à priori*, been taken to contain a chronological element, without any inquiry as to whether there be the very slightest ground for such an assumption. In our opinion there is not. Supposing even the σάββ. δευτερ. might be shown to correspond, in our parlance, to the first Sunday in a leap-year, or to the first or second Sunday after the Epiphany or after Trinity, what could possibly have been the object of the sacred writer in making mention of such a circumstance? The essential question was and is, whether the disciples of our Lord *did transgress the law at all*; not whether they did transgress it in a leap-year or in a common year, or on a first or second Sunday after Trinity. That question St. Luke negatives at the very outset of his narration; and yet upon its silent affirmation theologians and commentators ever have insisted, and still do insist.

According, namely, to the Jewish law, (Exod. xxi, 14; *Mishna*, tr. *Sabb.* vii, 1; *Sanhed.* vii, 8, &c.,) observed in all its rigour at the time of our Lord, the plucking and rubbing of ears of corn on the Sabbath, both as being a preparation of food and an unnecessary exercise of the body, undoubtedly constituted an offence punishable with death. But that the disciples had, at all events, not (as must be admitted by those who hold the σάββ. δευτερ. to be a Sabbath proper) rendered themselves culpable of so serious a transgression, is proved by the very nature of the charge brought against them, the Pharisees simply asking, "Why do ye that *which it is not permitted to do* on Sabbath-days?" True, the Authorized Version renders the words ὁ οὐκ ἐξεστὶ ποιεῖν of the text, "that *which it is not lawful to do*," but erroneously so, as will become apparent when it is remembered, that the Talmudic treatise on the Sabbath contains a long and tedious list of works prohibited and permitted to be done on that day, and to the latter class of which the subtle and casuistical question of the Pharisees evidently refers. If the occurrence had taken place on a Sabbath proper, the transgression of the disciples could have admitted of no doubt; and the Pharisees, having a legal accusation to prefer against them, would hardly, though met by the striking counter-question of our Lord, have evinced a forbearance not only in dissonance with their public character, but, moreover, with their public duty. St. Luke, therefore, as already intimated, rebuts their charge at once as a groundless imputation, by premising that the day of the incident was a Sabbath of second rank, on which the law freely and positively did permit the censured act, (Exod. xii, 16; *Mishna*, tr. *Megilla*, i, 8.)

Thus we take the simple meaning of σαββατον δευτερόπρωτον to be a "Sabbath of second rank," in assigning to πρῶτος the sense of "the highest or the best of its kind," in which it occurs in numerous passages of the New Testament, and translating the words ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ of St. Luke literally, "And it came to pass on a second-rate Sabbath," or freely, "And it came to pass on one of the minor high-feastdays." Such a day is by the Talmudists called יום סרב, and its observances differed but little from those of the Sabbath proper, excepting that on the former the preparation of every kind of food was permitted, and that it was altogether not quite so rigorously kept as the day of Jehovah, (*Jer. Gem.* tr. *Jevam.*, viii, 4.)

The correctness of our view in regard to this much-discussed passage, imparting, as it does, to the latter a clear and forcible motive, and placing the imputed transgression of the disciples in its true light, is, we venture to think, so striking in itself as to require no further proof. Still we may as well here adduce what little evidence

remains in support of our interpretation. The Pharisees asking the disciples, "Why do ye that which it is not permitted to do ἐν τοῖς σάββασι?" the use of the plural form of σάββ. in this connexion seems to us to pointedly indicate that the Sabbath proper is not meant; for if so, the Pharisees could not but have said ἐν τῷ σαββάτῳ. St. Matthew certainly has ἐν σαββάτῳ for ἐν τοῖς σάββασι; but this construction, so far from impairing, tends materially to strengthen our argument, because σάββατον, without the definite article, being, in the days of our Lord, a common term for high-feastday and Sabbath, (which may be satisfactorily proved from Josephus, *Antiq.*, xvi, 6, 2,) the use of the definite article, as a natural consequence, became indispensable whenever the Sabbath proper, as distinguished from a high-feastday, was to be expressed, (comp. St. Luke vi, 7.) St. Matthew, therefore, by evidently avoiding the definite article, shows that he was not speaking of the שַׁבָּת. In conclusion, we may add that also the general terms of the Gospel narratives are highly unfavourable to the supposition of the related occurrence having taken place on a Sabbath, inasmuch as on that day it was unlawful for the Jews to go beyond a Sabbath-day's journey, (Acts i, 12,) a short distance of between five-eighths and three-fourths of an English mile, (*Joseph., Antiq.*, xx, 8, 6; *Wars*, v, 2, 3,) from the confines of their habitation, or from the walls of Jerusalem, (*Gem. tr. Eruvin*, iv, 42.)

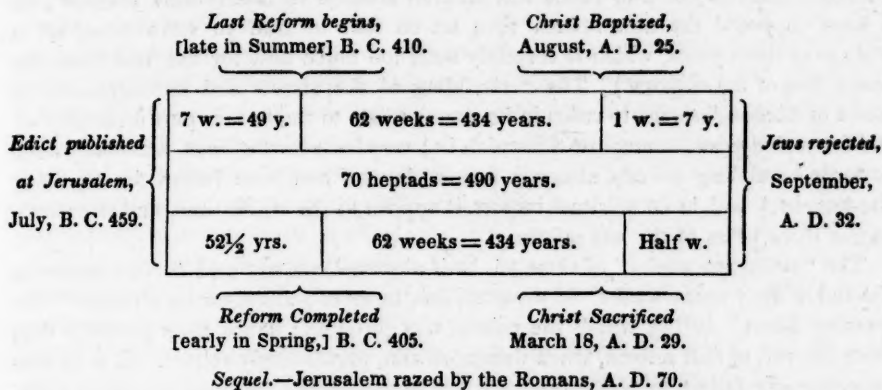
Among the strongest proofs of the genuineness and authenticity of the sacred writings of the New Testament are to be numbered the difficulties they present. In most cases, however, as in the present instance, those difficulties may be solved by viewing and attentively considering them in connexion with the leading feature of the narrative, of which they stand part, and by bringing to bear upon them a sufficient amount of that knowledge of the constitution at the period of Jewish life and society with which the Evangelists suppose their readers to be familiar. Not unfrequently, therefore, it may happen that the true import of some Scriptural passage appears to us obscure and difficult, merely because it was judged by the writer so self-evident as to require no explanation.

II.

Identification of the Historical Periods comprised within the "Seventy Weeks" in Daniel ix, 24-27.

SEVENTY heptads are decreed [to transpire] upon thy nation, and upon thy holy city, for [entirely] closing the [punishment of] sin, and for sealing up [the retributive sentence against their] offences, and for expiating guilt, and for bringing in [the state of] perpetual righteousness, and for sealing up [the verification of] vision and prophet, and for anointing Holy of Holies. And thou shalt know and consider, [that] from [the time of] a command occurring for returning and building [*i. e.*, for rebuilding] Jerusalem, till [the coming of] Messiah prince, [shall intervene] seven heptads, and sixty and two heptads; [its] street shall return and be built, [*i. e.*, shall be rebuilt,] and [its] fosse, and [that] in distress of the times. And after the sixty and two heptads Messiah shall be cut off, and nothing [shall be left] to him; and people of the coming prince shall destroy the city and the holy [building,] and his end [of fighting shall come] with [or, like] a flood, and until the end of warring [shall occur the] decreed desolations. And he shall establish a covenant toward many [persons during] one heptad, and [at the] middle of the heptad he shall cause to cease sacrifice and offering; and upon [the topmost] corner [of the temple shall be reared] abominations [*i. e.*, idolatrous images] of [the] desolator, and [that] till completion, and a decreed [one] shall pour out upon [the] desolator.

I have been unable to satisfy myself of the consistency of any interpretation of this remarkable prophecy that I have met with, and would therefore propose a new elucidation, in accordance with the preceding literal translation and the following diagram; in doing which I need not dwell upon the minor peculiarities of phraseology.



In verse 24 we have a general view of the last great period of the Jewish Church, (see the middle line in the *diagram*.) It was to embrace four hundred and ninety years, from their permanent release from Babylonian bondage, till the time when God would cast them finally off for their incorrigible unbelief.* Within this space Jehovah would fulfil what he had predicted, and accomplish all his designs respecting them under their special relation. The particulars noted in this cursory survey are, first, the conclusion of the then existing exile, (expressed in three variations, of which the last phrase, "expiating guilt," explains the two former, "closing the sin" and "sealing up offences;") next, the fulfilment of ancient prophecy, by ushering in the religious prosperity of Gospel times; and, lastly, as the essential feature, the consecration of the Messiah to his redeeming office.

The only "command" answering to that of verse 25, is that of Artaxerxes Longimanus, issued in the seventh year of his reign, and recorded in the seventh chapter of Ezra, as Prideaux has abundantly shown, and as most critics agree. At this time, also, more Jews returned to their home than at any other, and the literal as well as spiritual "rebuilding of Jerusalem" was prosecuted with unsurpassed vigour. The period here referred to extends "till the Messiah," (see the upper line of the *diagram*;) that is, as far as his public recognition as such by the Voice at his baptism, the "anointing" of the previous verse; and not to his *death*,—as is commonly supposed, but which is afterward referred to in very different language,—nor to his *birth*,—which would make the entire compass of the prophecy vary much from four hundred and ninety years. The period of this verse is divided into two portions of "seven heptads" and "sixty-two heptads," as if the "command" from which it dates were renewed at the end of the first portion; and this we find was the case. Ezra, under whom this reformation of the State and religion began, was succeeded in the work by Nehemiah, who, having occasion to return to Persia in the twenty-

* I lay no stress upon the circumstance that the Hebrew term here employed for "weeks," is not in the usual feminine form שבועות, but has the masculine termination of the plural שבועים; for this latter form also occurs elsewhere (as with Daniel himself, ch. x, 2, et al.) in the undeniable sense of a simple *hebdomad* of seven days. The sense of a cycle of seven *years* is here required by the tenor of the whole passage, which speaks of events not to be found within the compass of a year and a half.

fifth year after the commencement of the work, (Neh. xiii, 6,) returned "after certain days," and found that it had so far retrograded that he was obliged to institute it anew. The length of his stay at court is not given, but it must have been considerable to allow so great a backsliding among the lately reformed Jews. Prideaux contends that his return to Judea was after an absence of twenty-four years;* and I have supposed the new reform then set on foot by him to have occupied a little over three years, which is certainly none too much time for the task, (see the lower line of the *diagram*.) The "rebuilding of the streets and intrenchments in times of distress," seems to refer, in its literal sense, to the former part especially of the forty-nine years, (compare Nehemiah iv,) very little having been previously done towards rebuilding the *city*, although former decrees had been issued for repairing the temple;† and, in its spiritual import, it applies to the whole time, and peculiarly to the three years of the last reform.

The "sixty-two weeks" of verse 26, be it observed, are not said to commence at the end of the "seven weeks" of verse 25, but, in more general terms, after the "distressing times" during which the reform was going on; hence, they properly date from the end of that reform, when things became permanently settled. It is in consequence of a failure to notice this variation in the limits of the two periods of sixty-two weeks referred to by the prophet, (compare the middle portions of the upper and of the lower line in the *diagram*,) that critics have thrown the whole scheme of this prophecy into disorder, in applying to the same event such irreconcilable language as is used in describing some of its different elements. By the ravaging invasion of foreigners here foretold, is manifestly intended the destruction of Jerusalem by the Roman troops, whose emperor's son, Titus, is here styled a "prince" in command of them. The same allusion is also clear from the latter part of the following verse. But this event must not be included within the seventy weeks: because, in the first place, the accomplishment would not sustain such a view,—from the decree, B. C. 459, to the destruction of Jerusalem, A. D. 70, being five hundred and twenty-eight years; secondly, the language of verse 24 does not require it,—as it is not embraced in the purposes for which the seventy weeks are there stated to be appointed to Jerusalem and its inhabitants; and, lastly, the Jews then no longer formed a link in the chain of ecclesiastical history in the Divine sense,—Christian believers having become the true descendants of Abraham. At the close of the verse we have the judgments with which God would afflict the Jews for cutting off the Messiah: these would be so severe, that the prophet (or, rather, the angel instructing him) cannot refrain from introducing them here, in connexion with that event, although he afterward adverts to them in their proper order. What these sufferings were, Josephus narrates with a minuteness that chills the blood, affording a wonderful coincidence with the prediction of Moses in Deut. xxviii, 15–68; they are here called a "flood," the well-known Scripture emblem of terrible political calamities, (as in Isa. viii, 7, 8; Dan. xi, 10, 22; Nah. i, 8.)

Verse 27 has given the greatest trouble to critics of any in the whole passage; and, indeed, the common theory, by which the seventy weeks are made to end with the crucifixion, is flatly contradicted by the cessation of the daily sacrificial offerings at

* See the arguments in his *Connexion*, sub anno 409. I place the whole prophecy a year earlier.

† Namely, by Cyrus, the Medo-Persian conqueror of the Babylonians, who thus put an end to the "seventy years' captivity," B. C. 536, as in Ezra i, 1; and by Darius Hystaspes,—the Ahasuerus of Esther and of Ezra iv, 6,—who renewed Cyrus's decree, rescinding its prohibition by his immediate predecessor Cambyses, B. C. 518.

the temple, "in the middle of the week." All attempts to crowd aside this point are in vain; for such an abolition could not be said to occur in any pertinent sense before the offering of the Great Sacrifice, especially as Jesus himself, during his ministry, always countenanced their celebration. Besides, the advocates of this scheme are obliged to make this last "week" encroach upon the preceding "sixty-two weeks," so as to include John the Baptist's ministry, in order to make out seven years for "confirming the covenant;" and when they have done this, they run counter to the previous explicit direction, which makes the first sixty-nine weeks come down "to the Messiah," and not end at John. By means of the double line of dates exhibited in the above *diagram*, all this is harmoniously adjusted; and at the same time the only satisfactory interpretation is retained, that after the true Atonement, these typical oblations ceased to have any meaning or efficacy, although before it they could not consistently be dispensed with, even by Christ and his Apostles.

The seventy weeks, therefore, were allotted to the Jews as their only season of favour or mercy as a Church, and we know that they were not immediately cast off upon their murder of Christ, (see Luke xxiv, 27; Acts iii, 12-26.) The gospel was specially directed to be first preached to them; and not only during our Saviour's personal ministry, but for several years afterward, the invitations of grace were confined to them. The first instance of a "turning to the Gentiles" proper, was the baptism of the Roman centurion Cornelius, during the fourth year after the resurrection of Christ. In this interval the Jewish people had shown their determined opposition to the New "Covenant," by imprisoning the Apostles, stoning Stephen to death, and officially proscribing Christianity through their Sanhedrim: soon after this martyrdom, occurred the conversion of Saul, who "was a chosen vessel to bear God's name to the Gentiles:" and about two years after this event, the door was thrown wide open for their admission into the covenant relation of the Church, instead of the Jews, by the vision of Peter and the conversion of Cornelius. Here we find a marked epoch, fixed by the finger of God in all the miraculous circumstances of the event, as well as by the formal apostolical decree, ratifying it, and obviously forming the great turning-point between the two dispensations. We find no evidence that "many" of the Jews embraced Christianity after this period, although they had been converted in great numbers on several occasions under the Apostles' preaching, not only in Judea, but also in Galilee, and even among the semi-Jewish inhabitants of Samaria; the Jews had now rejected Christ as a nation with a tested and incorrigible hatred, and having thus disowned their God, they were forsaken by him, and devoted to destruction, as the prophet intimates would be their retribution for that "decision," in which the four hundred and ninety years of this their second and last probation in the Promised Land would result. It is thus strictly true, that Christ personally and by his Apostles "established the covenant," which had formerly been made, and was now renewed, with *many* of the chosen people, for precisely seven years after his public appearance as a Teacher; in the very *middle* of which space, he superseded forever the sacrificial offerings of the Mosaic ritual by the one perfect and sufficient Offering of his own body on the cross.

In the latter part of this verse we have a graphic outline of the terrible catastrophe that should fall upon the Jews, in consequence of their rejection of the Messiah; a desolation that should not cease to cover them, but by the extinction of the oppressing nation; it forms an appendix to the main prophecy. Our Saviour's language leaves no doubt as to the application of this passage, in his memorable warning to his disciples, that when they should be about to "see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place," they should then "flee into the mountains," (Matt. xxiv, 15, 16; comp. xxiii, 36, 38,) in order

to save themselves from that awful "consummation" of ruin, which he also pointed out as the "determined" fate of that impenitent city, after it should have endured the "desolating" ravages of a siege unparalleled in rigour and suffering, besides being "left desolate" by the abandonment of their God. The destined period of fulfilment arrived, and Josephus, who witnessed it, tells us that the standards of the Roman army, who held sacred the shrined silver eagles that surmounted their banners, were actually placed, during the capture, in the temple, opposite the eastern gate, and there sacrificed to. Equally exact, if the view proposed above is correct, are all the specifications of this wonderful prophecy

In the preceding investigation, several chronological points have been partially assumed, which entire satisfaction with the results obtained would require to be fully proved. A minute investigation of the grounds on which all the dates involved rest, would occupy too much space for the present discussion; I shall, therefore, content myself with determining the two boundary dates of the entire period, trusting the intermediate ones to such incidental evidences of their correctness as may have been afforded in the foregoing elucidation, or may arise in connexion with the settlement proposed.* If these widely distant points can be fixed by definite data independently of each other, the correspondence of the *interval* will afford strong presumption that it is the true one, which will be heightened as the subdivisions fall naturally into their prescribed limits; and thus the above coincidence in the character of the *events*, will receive all the confirmation that the nature of the case admits.

1. *The date of the Edict.* I have supposed this to be from the time of its taking effect at Jerusalem, rather than from that of its nominal issue at Babylon; the difference, however,—being only four months,—will not seriously affect the argument. Ezra states, (chap. vii, 8,) that "he arrived at Jerusalem in the fifth month [Ab, our July—August] of the seventh year of the king" Artaxerxes. Ctesias, who had every opportunity to know, makes Artaxerxes to have reigned forty-two years, and Thucydides states that an Athenian embassy, sent to Ephesus in the winter that closed the seventh year of the Peloponnesian war, was there met with the news of Artaxerxes' death, *πνθόμενοι . . . Ἀρταξέρξην . . . νεωστὶ τεθνηκότα*, (κατὰ γὰρ τοῦτον τὸν χρόνον ἐτελεύτησεν.) Bell. Pelop., iv, 50.) Now this war began in the spring of B. C. 431, as all allow, (Thuc. ii, 2,) and its seventh year expired with the spring of B. C. 424; consequently, Artaxerxes died in the winter introducing that year, and his reign began some time in B. C. 466. This latter historian also states that Themistocles, in his flight to Asia, having been driven by a storm into the Athenian fleet, at that time blockading Naxos, managed to get safely carried away to Ephesus, whence he despatched a letter of solicitation to Artaxerxes, then lately invested with royalty, *νεωστὶ βασιλεύοντα*, (Bell. Pelop., i, 137.) The date of the conquest of that island is B. C. 466, which is, therefore, also that of the Persian king's accession. It is now necessary to fix the *season* of the year in which he became king. If Ctesias means that his reign lasted forty-two *full* years, or a little over rather than under that length, the accession must be dated prior to the beginning of B. C. 466; but it is more in accordance with the usual computation of reigns to give the number of *current* years, if nearly full, and this will bring the date of accession down to about the beginning of summer, B. C. 466. This result is also more in accordance with the simultaneous capture of Naxos, which can hardly

* On these chronological elements, see Browne's *Ordo Sæclorum*, pp. 202 and 96-107.

have occurred earlier in that year. I may add, that it likewise explains the length assigned to this reign (forty-one years) by Ptolemy, in his *Astronomical Canon*, although he has misled modern compilers of ancient history by beginning it in B. C. 465, having apparently himself fallen into some confusion, from silently annexing the short intermediate periods of anarchy, sometimes to the preceding, and at others to the ensuing reign. The "seventh year" of Artaxerxes, therefore, began about the summer of B. C. 460, and the "first [Hebrew] month" (Nisan) occurring within that twelvemonth, gives the following March—April of B. C. 459, as the time when Ezra received his commission to proceed to Jerusalem, for the purpose of executing the royal mandate.

2. *The date of the conversion of Cornelius.* The solution of this question will be the determination of the distance of this event from the time of our Saviour's Passion; the absolute date of this latter occurrence must, therefore, first be determined. This is ascertained to have taken place in A. D. 29, by a comparison of the duration of Christ's ministry with the historical data of Luke iii, 1-23; but the investigation is too long to be inserted here. (See Dr. Jarvis's *Introduction to the History of the Church*.) A ready mode of testing this conclusion is, by observing that this is the only one of the adjacent series of years, in which the calculated date of the equinoctial full moon coincides with that of the Friday of the crucifixion Passover, as any one may see—with sufficient accuracy for ordinary purposes—by computing the mean lunations and week-day back from the present time. This brings the date of Christ's baptism to A. D. 25; and the whole tenor of the Gospel narratives indicates that this took place in the latter part of summer. Other more definite criteria of the season cannot be specified here.

The chief chronological difficulties of the Acts occur in the arrangement of the events associated with Cornelius's conversion, and arise from the vague notes of time (or, rather, absence of any definite dates) by Luke, between the account of the Pentecostal effusion, (chap. ii, 1,) and the death of Herod Agrippa the elder, (chap. xii, 23;) indeed, but for the periods noted by Paul, in Gal. i, and ii, it would be utterly impossible to adjust minutely the dates of this portion of the history. As it is, the subject is almost abandoned by most chronologers and commentators as hopelessly obscure and uncertain; but there is no occasion for such despair. The death of Herod is ascertained (by the help of Josephus, *Antiq.* XIX, viii, 2) to have occurred in the early part of the year A. D. 44, between which time and the Pentecost of A. D. 29, is an interval of fifteen years, covered by the incidents contained in chapters ii-xi of the Acts. The visit of Paul, spoken of by him as his second to Jerusalem, (Gal. ii, 1,) is obviously the same with that narrated in Acts ii, 30, since there is no mention of any intervening visit; it was made in company with Barnabas, and the "revelation" (Gal. ii, 2) answers to the prediction of the famine by Agabus, (Acts xi, 28,) which caused the journey. Now it is certain that the date of this visit ("fourteen years after") is not reckoned from that of his former visit, (Gal. i, 18,) for then it would have occurred at least seventeen years (14+3) after his conversion, which would be two years more than the whole interval between this second visit and the Pentecost referred to; it is, therefore, reckoned from his *conversion*, which makes his journey to Damascus, on which he was converted, occur one year (15-14) after this Pentecost. This is corroborated by two ancient ecclesiastical traditions, one of which states that Paul was converted in the year after the Ascension, and the other refers the martyrdom of Stephen (which was so connected with Paul's persecuting journey to Damascus, as not to have preceded it many months) to the close of the same year in which Christ suffered.

Paul's first visit (Gal. i, 18) must naturally be reckoned in like manner from his

conversion, as it is mentioned to show the length of his stay in Damascus and its vicinity, and is put in contrast with his intentional avoidance of Jerusalem on his conversion, (ver. 17;) we have thus the date of this same visit in Acts ix, 26, fixed at A. D. 33, four years after the noted Pentecost. I need not here discuss the length nor precise time of the visit into Arabia, (Gal. i, 17,) nor the exact mode of adjusting this passage with Luke's account in the Acts; these points are capable of easy solution, and do not require the supposition of some intervening visit in either narrative. Neither need I stop to reconcile the mention of travels in Syria (Gal. i, 21) with the sea voyage direct from Cæsarea to Tarsus, (Acts ix, 30;) the visit to Jerusalem occupied only fifteen days, (Gal. i, 18,) and there is nothing here to disturb the above dates.

Most chronological schemes, blindly following the order of Acts ix and x, without taking into special consideration this interval of three years spent by Paul at Damascus, have placed the conversion of Cornelius after that apostle's return to Tarsus, the arrangers being apparently actuated by a desire to fill up the period of fifteen years, by sprinkling the events along as widely apart as possible, for the sake of uniform intervals. But several considerations present themselves to my mind, which cause me to think this arrangement erroneous. In the outset, the question arises on this supposition, What were the other apostles doing these three years? Was nothing going on at Jerusalem or in Judea worth recording? But this interval is not thus left a blank by the sacred historian. Luke says, (Acts ix, 31,) "Then had the churches rest," &c.; that is, as I understand it, during these three years, the persecution stirred up by Saul after the martyrdom of Stephen being arrested by the conversion of that enemy, the Christian societies generally enjoyed great quiet and prosperity. I cannot discover any pertinent cause for this remark, unless we suppose it to refer to the period succeeding this event. The same idea is carried by the mention of the travels of Peter "through all parts," (verse 32,) evidently during this season of outward peace, when his presence was no longer needed to sustain the Church at Jerusalem. It was during this tour that Peter was called to preach the Gospel to Cornelius; the year succeeding the conversion of Saul was probably spent by Peter in building up the society at the metropolis, his tour apparently occupied the summer of the year following; and in the third year Paul, on his visit to Jerusalem, finds Peter returned thither. This affords convenient time for all these occurrences, and connects them in their natural order. Lastly, under this view we can readily explain the plan of Luke's narrative in these chapters: after tracing the history of the Church, (specially under the conduct of Peter,) down to the persecution by Saul, he takes up the subject of this opponent's conversion, and does not quit him until he has left him in quiet at home—hence his omission of all reference to these three years, as being unsuitable to his design of continuity; he then returns to Peter, and narrates his doings in the interim. This parallel method of narration is proved by the resumption of Paul's history in chapter xi, 19, where Luke evidently goes back to the time of Stephen, in order to show what the dispersed evangelists had been accomplishing during the four years succeeding that martyrdom, and thus connect the preaching to the Gentiles with the latter part of that period, (ver. 20;) and this again prepares the way for the visit to Antioch of Paul, who had lately returned to Tarsus.

It is true, in this scheme there is made an interval of ten years between the establishment of the Church at Antioch and the visit of Paul to Jerusalem, about the time of Herod's death; but it is much better to place such an interval, during which no incident of striking moment occurred, after the Gospel had become in a measure rooted in the community, than to intersperse considerable periods of uninteresting

silence in its early planting, when matters which, had they transpired afterward, would be passed by as trivial, were of the greatest importance in the history. Intimations are given of the general prosperity of the cause, and there was no occasion to present the details of this period, until some remarkable event broke the even course of occurrences. Such an event was the visit of Paul, and especially the contemporaneous conduct and fate of Herod; and the latter account is accordingly introduced in the twelfth chapter by the phrase, *Kar' ekeivon de ton kai론*, always indicative of some fresh occurrence after a period of comparative monotony and silence. Nor is this interval left entirely devoid of incident; it is in fact filled up by the account of the preparation for the famine. It was "during those days," that the prophet Agabus visited Antioch from Jerusalem; some time after his arrival, he predicted the famine, and it is plainly intimated that the fulfilment did not take place immediately, but several years afterward, "in the days of Claudius Cæsar." That emperor, therefore, was not reigning at the time of its utterance, and as the famine took place in the fourth year of his reign, (Josephus, Ant. XX. v, 2, compared with i, 2,) there is here an interval of at least four years silently occurring between two closely related incidents of this period. The "whole year," during which Paul preached at Antioch, (Acts xi, 26,) is reckoned from his call thither by Barnabas, but does not extend to his visit to Jerusalem; it only covers his first labours confined to the city itself, (after which he itinerated in the neighbouring regions of Syria, Gal. i, 21,) and extends merely to about the time of the arrival of Agabus.

We thus arrive at the conclusion, based upon internal evidence, that the admission of the Gentiles by the conversion of Cornelius occurred near the close of Peter's summer tour, in A. D. 32; we cannot be far from certainty in fixing it as happening in the month of September of that year.

ART. XI.—LITERARY INTELLIGENCE.

Theological.

EUROPEAN.

WE shall doubtless have hereafter to chronicle the regular publication of *Methodist books* in Germany. Already, under the direction of our missionary, Rev. L. S. Jacoby, an excellent beginning has been made. The books are issued by J. G. Heyse, of Bremen, a publisher of established character, whom we commend to any of our friends who may wish to purchase books in Europe. We have before us, in a neat 12mo. of 144 pages, "*Sammlung auserlesener Predigten von Johannes Wesley, aus dem Englischen übersetzt von W. Nast. Erster Band.*" (Bremen. J. G. Heyse, 1850.) This first part contains ten sermons; and the work will be issued in successive parts. The *Hymn-book* has also been issued in a neat 18mo. volume. A number of *tracts*, very neatly printed in 12mo., have been published with Mr. Heyse's imprint; of which we have

before us the following, viz: Des Flucher's Gebet; Der Letzte Tag; Meines Freundes Familie; Was muss ich thun um selig zu werden?; Die Wiedergeburt, von J. W. Fletcher; Betest du mit deiner Familie?; Die wahre Religion; Sonntags-Entheiligung; Was bist du?; Der Sünder und der Erlöser; Der Methodismus, von J. Wesley; Gedenke des Sabbath-Tags; Besitzt die Methodisten-Kirche alle Eigenschaften der wahren Kirche Christi?; Die Glaubensartikel und allgemeinen Regeln der Bischöfl. Methodistenkirche; Lebendiges Christenthum; Der Wahre Christ. The selection is very judiciously made, in view of the state of religion in Germany.

We have just received the first volume of JACOBI's *Compendious Church History*, (*Lehrbuch der Kirchengeschichte* von J. L. Jacobi, a. o. Prof. d. Theol. a. d. Univ. zu

Berlin. Berlin, 8vo., pp. 405.) It has a brief introduction from Neander, in which the venerable historian remarks, that he has long wished to see a Compendium prepared on the basis of his Church History and of his Lectures, and adapted to the use of students. Such a Compendium, he says, is now offered in Jacobi's work, which proceeds from the same view of Christianity and History as that set forth in Neander's own works, and is suited both to the wants of students attending his lectures and also to the general study of theological readers. Nor is it, he proceeds, *merely* a Compendium of his work: Professor Jacobi was not the man for that: but it is a manly and independent working out of the subject on the general principles of Neander. This volume carries the history on to the time of Gregory the Great, (A. D. 590.) After a general introduction, Part I. gives the "History of the Church in the First Three Centuries," treating, first, of the Apostolic Age; secondly, of the period between the Apostolic Age and the end of the persecution by Dioclesian, (A. D. 312.) Part II. extends from the time of Constantine to Gregory the Great, (A. D. 312-590.) Under each of these periods the history is divided into the general heads of, The Relation of the Church to the World; The Development of the Church in its organization, government, &c.; The Christian Life and Christian Worship, and the History of Doctrine. Of course the matter must be greatly condensed: yet the style is readable and the compression is well done. We shall be glad to see the book translated—but should wish the references to be enlarged by citations of English writers, who are too much neglected by our German friends.

Among the multitude of books and pamphlets called forth by the agitation of the Wesleyan body in England, one of the most elaborate is, "*The Principles of Wesleyan Methodism, ascertained by Historical Analysis and defended by Scripture and Reason; an Essay adapted to the Present Times*," by JAMES H. RIGG, Wesleyan Minister," (London: Partridge & Oakey, 18mo., pp. 128.) The Essay is divided into two parts, in the first of which Mr. Rigg endeavours, by an analysis of the history of Wesleyan Methodism, to ascertain the fundamental elements of its polity; while in the second he attempts to justify that polity on the grounds both of Scripture and of reason. Both parts, of course, have a polemical aim against the so-called reformers: but the

second is the most important and valuable, as it discusses those elementary questions which lie at the root of the connexional character of Methodism as distinct from Congregationalism. If the book is a fair exponent of the theory of the Conference party, it shows, unhappily, that political questions are wrapped up in the dispute to an extent greater than we had supposed. Mr. Rigg quotes with approbation, from another writer, the sentiment that "God has evidently designed Wesleyan Methodism to grapple with and surmount the evils of popular democracy;" and throughout the book he evidently sympathizes with that sentiment himself.

We continue our statements of the contents of the principal European Theological Journals.

The contents of the *Theologische Studien und Kritiken* for April, 1850, are as follows: I. The Sphere of Sense, according to Aristotle; a contribution to Christian Apologetics, by D. Roth, of Schönthal:—II. On the Development of the Theory of Morals in the Reformed Church, by Dr. Schweitzer, of Zurich: a second article on the subject, carrying the history on from Amyraldus to Wolf. This series of articles will form, when completed, a valuable history of the Moral Philosophy of Germany:—III. The Route of the Israelites from Egypt to the Red Sea; a critical inquiry, by Professor Stickel, of Jena, with a map:—IV. On the Interpretation of Acts x, 35, 36, by E. Pfeiffer:—V. Exposition of Romans v, 6, seq., by J. A. Kunze:—VI. Solomon's Temple, an archæological Review of Bähr's "Salomonische Tempel":—VIII. A Review of Nevins' "Mystical Presence," by Ebrard:—IX. Church and State (second article) by Dr. Schenkel. Ebrard's review of Nevins is a very favourable one throughout.

The *Journal of Sacred Literature* (Kitto's) for April has the following articles: I. The Life and Writings of Justin Martyr. II. The Length of the Apostle Peter's Residence at Rome. (This is an extract from Mr. Gordon's forthcoming translation of Wieseler's Chronology of the Gospels and of the Apostolic Age. The conclusion at which Wieseler arrives is, that Peter came to Rome between the summer of A. D. 63 and the time of his martyrdom, A. D. 64, so that the whole period of his labours there could not have extended to one complete year.) III. The Ignatian Epistles,—a review of Cureton's "Corpus Ignatianum." IV. On

the Hebrew Poetry of the Middle Ages. V. Baptism for the Dead: an Inquiry into the meaning of 1 Cor. xv, 29. VI. First Lessons in Biblical Criticism. VII. Popular Biblical Lectures. VIII. On the Inspiration of the Authors of the Scriptures.

The *Biblical Review* (April, 1850) contains the following articles:—I. On the Evangelical Narrative of the Resurrection of Christ. (This is a specimen of a new Harmony of the Four Gospels, soon to be published by W. Stroud, M. D.) II. Conscience and Revelation; a Review of Newman on the "Soul, her Sorrows and Aspirations." III. Extracts from Lange's *Leben Jesu*, (very badly translated.) IV. A Reply, by Mr. Morell, to Dr. Alliott's Criticisms on his Philosophy of Religion. V. A Laudatory Review of Fletcher's History of Independency. VI. Theodore Parker's Natural Inspiration. VII. Morell's Philosophy of Religion, (second article,) by Dr. Alliott. VIII. Kant's View of the Moral Lesson conveyed in the Vindication of Job.

Dr. Samuel Davidson is preparing a new edition of his "Lectures on Biblical Criticism." The Publisher's Circular states that the whole work is to be rewritten, and a systematic view of the science accurately presented, according to the most recent investigations.

That *all* the skepticism of the present age has its roots in Germany is a notion sufficiently disproved by Parkerism in America, and by such books as Newman on the Soul, and Foxton's Popular Christianity, in England. Still more striking indications are furnished from time to time in the pages of the Westminster Review, which certainly would not give place to such theories were it not sure of the sympathy of many of its readers. We cite the following passages from a very able article on "The Church of England," in the April number. Speaking of future punishment, the writer says:—

"It requires, indeed, no great insight into character to discover, that any reality in this eternal curse and penalty has for some time ceased. In proposing to rescue men from it, the Church makes an offer which no one cares to accept. Have our lay readers ever practically met with a person—not under remorse for actual and heinous sin—who wanted to be delivered from eternal torment? If ever a man does really apprehend such a thing for himself, and wring his hands and fix his eye in wild despair, how do we deal with him? Do we praise the clearness of his moral diagnosis and the logic of his orthodoxy? do we refer him to the font for

baptism, or the keys for absolution? No: we send him to the physician rather than the priest; we put cold sponges on his head, and bid his friends look after him. Nor does this doctrine any better bear application to the persons around us than to ourselves. If we sometimes act and speak by it, we never feel and rarely think by it."

Again, in reference to certain modes of presenting the Christian doctrine of atonement:—

"The forensic scheme of vicarious atonement is too probably at variance with the habitual moral sentiments of men, to command the old reverential assent; too manifestly conceived in the artificial style of legal fiction, to suit a people ever eager to ground themselves on some veracious reality. It is useless for the preacher to treat the repugnance of reason and affection to this doctrine, as the sign of a graceless heart. His hearers know better, and are fully conscious that the protest comes not from their lower passions, but from their highest discernment; from indignation that the dealings of the Infinite should be described in the language of debtor and creditor, and the universe, as the theatre of responsible existence, be degraded into the likeness of a bankruptcy-court. They feel, moreover, that to accept the offer of such a doctrine would be unworthy of a noble heart; for he who would not rather be damned than escape through the sufferings of innocence and sanctity is so far from the qualifications of a saint that he has not even the magnanimity of Milton's fiends. We are spared, however, the necessity of stating the objections which we know to be widely felt to this doctrine, as it appears in the Church formulas; for the following remarks, by an orthodox clergyman, present them with a force and clearness that leave nothing to be desired."

The reviewer then goes on to quote, with signal approbation, *Bushnell's* "God in Christ!" All this, like the German Rationalism, is to be met, and *can* only be successfully met, by thorough expositions of the truth of Christianity, and by thorough exhibitions of the *life* of Christianity in the members of the Church.

Rev. F. C. Cooke is preparing for publication (by Longmans & Co.) a Commentary on the Acts. The notes are intended for "readers and students of the Bible," and are meant to contain "the results of the most important works on the Acts that have appeared" in England and on the Continent, in a condensed and intelligible form.

Thenius' Commentary on the Book of Kings has appeared. It has an appendix treating of "Jerusalem before the Exile,—and its Temple," with three plates. This

volume forms the ninth part of the "Kurzgefasstes exeget. Handbuch zum Alten Testament," now publishing by Weidmann in Leipzig. The other volumes are, Hitzig on the Twelve Minor Prophets; Hirzel on Job; Hitzig on Jeremiah; Thenius on Samuel; Knobel on Isaiah; Bertheau on Judges, Ruth, and Proverbs; Hitzig on Ecclesiastes and Ezekiel.

The second and third parts of Lange's "Christliche Dogmatik" are announced as in press at Heidelberg.

Mr. S. P. Tregelles has published, in a separate form, his "Inquiry into the Original Language of St. Matthew's Gospel." The following statement is from the Edinburgh Witness:—

"We are glad to learn that the University of St. Andrew's has conferred the degree of LL. D. on Mr. Samuel Prideaux Tregelles. Mr. Tregelles has long been known to Biblical scholars as an indefatigable labourer in the field of textual criticism. He is the translator of the Hebrew and Chaldee Lexicon of Gesenius, published by the Messrs. Bagster. We are also indebted to his labours for an exceedingly able translation of the Book of Revelation from the ancient Greek text, every word of which is supported by the oldest MSS. now extant. But the work to which Mr. Tregelles has devoted himself for many years past is a new edition of the Greek text of the whole New Testament. In the preparation of this work no expense of time or labour has been spared; the oldest and best MSS. in this country and on the Continent have been collated; all that skill could devise and unwearied industry execute has been brought to bear upon this one point, 'to exhibit the text of the New Testament, as nearly as possible, in the very words in which it was written by holy men of God, inspired by the Holy Ghost.' With Dr. Tregelles for editor, and the Messrs. Bagster for publishers, we confidently expect in this forthcoming work a permanent addition to our sacred literature."

We have omitted to notice the death of Dr. Otto Von Gerlach, author of the Commentary on the New Testament, of which a review was given in our last volume. He died at Berlin, Oct. 24, 1849. He had held for a short time the honorary professorship of theology in the university of Berlin. His principal literary labour, beside the Commentary referred to, was an edition of the most important works of Luther, with historical and critical introductions, remarks, &c., which appeared in 1840-1848, in 24 volumes.

Among the books in theology and kindred

topics lately announced in England are the following:—

Havernick's Introduction to the Pentateuch, in one volume. Translated by the Rev. Alexander Thompson, of the Glasgow Theological Academy. (Clark's Theological Library.) T. & T. Clark, Edinburgh. 1 vol. 8vo.:—Hermann Venema's Inedited Institutes of Theology. Translated from the unpublished Manuscript, by the Rev. A. W. Brown, Edinburgh. Pp. 536, 8vo.:—A Practical Exposition of St. Paul's Epistles, from Thessalonians to Hebrews; in the form of Lectures. By John Bird, Archbishop of Canterbury. 8vo., and 2 vols. 12mo.:—The Doctrine of a Future State, The Hulsean Lectures for 1849. By W. G. Humphry, B. D., Examining Chaplain to the Lord Bishop of London. 8vo.:—Christianity in Ceylon, its Introduction and Progress under the Portuguese, the Dutch, the British, and American Missions. With an Historical View of the Brahminical and Buddhist Superstitions. By Sir James Emerson Tennent. With Illustrations, post 8vo.:—Addresses and Charges, by Edward Stanley, D. D., late Bishop of Norwich, with a Memoir of his Life. By Rev. Arthur Penryhn Stanley, M. A. 8vo.:—A Letter to his Grace the Lord Archbishop of Canterbury, by the Bishop of Exeter:—The Appeal of Gorham v. Bishop of Exeter. A revised and correct report of the Speech of Edward Badeley, Esq., before the Judicial Committee of the Privy Council. 8vo.:—A Letter on the Present Crisis of the Church, addressed to Sir Walter Farquhar, by Walter Farquhar Hook, D. D., Vicar of Leeds. Post 8vo.:—Two Sermons on the Nonentity of Romish Saints, and Inanity of Roman Ordinances; by W. F. Hook, D. D., Vicar of Leeds. With a Preface. 8vo.:—Biblical Commentary on the Gospels; adapted especially for Preachers and Students. By Herman Olshausen, D. D. Translated from the German by Rev. Thomas Brown and Rev. John Gill. Vol. 3, pp. 568, 8vo.:—An Essay on the Office of the Intellect in Religion; with especial Reference to the Evidences of a Revelation, and the Proof of Christian Doctrine. By William Edward Scudamore. Pp. 304, 8vo.:—Daily Bible Illustrations; being Original Readings for a Year on Subjects from Sacred History, Biography, Geography, Antiquities, and Theology, especially designed for the Family Circle. By Dr. Kitto. Antediluvians and Patriarchs, Jan. to March. Pp. 480, 12mo.:—The Method of the Divine Government, Physical

and Moral. By the Rev. James M'Cosh. Edinburgh, pp. 560, 8vo.:—Ten Years of the Church of Scotland, from 1833 to 1843; with Historical Retrospect from 1560. By J. Bryce. 2 vols., pp. 480, 8vo.:—Eastern Churches; containing Sketches of the Nestorian, Armenian, Jacobite, Coptic, and Abyssinian Communities. Pp. 124, post 8vo.:—Thoughts on Rationalism, Revelation, and the Divine Authority of the Old Testament. To which is added, the State of Christianity in Germany, by Professor Quinet; translated from the French, by Dr. A. M'Caul. Pp. 166, fcp. 8vo.:—The Soul, its Nature and Destinies. By Rev. P. Thompson. Pp. 246, 12mo.:—The Province of the Intellect in Religion, deduced from our Lord's Sermon on the Mount, and considered with reference to Prevalent Errors. By Rev. J. Worsley. Book V. The Patriarchs. Pp. 276, 8vo.

Among the works in Theology and Biblical Literature recently announced on the Continent are the following:—

Abelardi Petri Opera hactenus seorsim edita nunc primum in unum collegit textum ad fidem librorum editorum scriptorumque recensuit notas, argumenta, indices adjecit Victor Cousin; adjuvantibus C. Jourdain et E. Despois. Vol. 1, 4to.

Allgemeines Volks-Bibellexicon oder allgemeinfassliche Erläuterung der heiligen Schrift durch Wort und Bild in alphabetischer Folge, besonders in Hinsicht auf die biblischen Alterthümer, Geographie, Naturgeschichte, Sitten und Gebräuche des Morgenlandes u. s. w. begründet von. A. G. Hoffman, ord. Prof. d. Theologie in Jena, fortgesetzt von Dr. Gust. Mor. Redslob, Prof. d. bibl. Philologie am akadem. Gymnasium in Hamburg. Mit mehr als 500 in den Text

gedruckten Abbildungen. Leipzig, 2 vols., large 8vo., 1846–1849.

Des Johannes Wesley Leben und Wirken. Von Karl Chr. Glieb. Schmidt, Prof. in Naumburg. Halle, 1849; pp. 99, 8vo.

De ecclesiastica librorum aliorumque scriptorum in Belgio prohibitionis disquisitio. Auctore A. Heymans. Bruxelles, 1849; pp. 411, 8vo.

Dictionnaire de la Bible, ou Concordance raisonnée des saintes Ecritures, contenant en plus de 4000 articles: la biographie sacrée; l'Histoire sainte; l'Archéologie biblique etc.; par J. Aug. Bost, pasteur. 2 vols. 8vo. Paris, 1849.

Versuch einer Geschichte der biblischen Offenbarung als Einleitung in's alte u. neue Testament. Von Dr. Dan. Haneberg, Prof. Regensburg, Manz. 1850; pp. 779, 8vo.

Lebensgeschichte Jesu, mit einer Würdigung der verschied. Ansichten darüber und einer daraus gefolgerten Beurtheilung der röm. u. evangel. Kirche, der deutsch-kathol. u. freien Gemeinden, des Sozialismus u. der Religion der Zukunft. Nürnberg, 1850; pp. 188, 12mo.

Macarii Ægyptii epistolæ, homiliarum loci, preces, ad fidem Vaticani, Vindobonensis, Berolinensis, aliorum codicum primus ed. Dr. H. Jos. Floss. Accedunt: I. De Macariorum Ægyptii et Alexandrini vitis quæstiones criticæ et historicæ. II. Acta Macariorum Aeg. et Alex. ad codd. mss. fidem partim recognita, partim primum edita. III. Tabula in lapide incisa. Coloniz, 1850; pp. 324, 8vo.

Das Wort der Wahrheit. Oder: Populäre Einleitung in die Schriften des Neuen Testaments. Ein Buch für alles Volk von J. Fr. Wucherer. Nördlingen, 1850; pp. 435, 8vo.

AMERICAN.

WE mentioned in our last number that Professors Hackett and Edwards were preparing a Commentary on the Psalms, founded on Hengstenberg. We are now informed that the first volume of Professor Alexander's Commentary on the Psalms is shortly to be issued by Messrs. Baker & Scribner, and will be soon followed by the second.

Dr. Smyth, of Charleston, has for some time been preparing a work on the "Unity of the Races," portions of which have appeared in several Southern journals. The whole work is shortly to be issued by Mr. Putnam, under the title, "*The Unity of the Human Races* proved to be the Doctrine of Scripture, Reason, and Science; with a

Review of the present position and theory of Professor Agassiz." The subject is one, at the present time especially, of commanding importance, and this work is designed to give a comprehensive view of the whole question, including its literature up to the present time, as will appear from the following table of contents: Preface, including, in reply to very recent objections, a critical review of Genesis, ch. 1 and 2;—chapter 1, the historical and doctrinal evidence of Scripture;—chapter 2, the historical and doctrinal evidence of Scripture, continued;—chapter 3, the former civilization of black races of men;—chapter 4, the same subject, continued;—chapter 5, the same subject, conti-

nued; chapter 6, origin of the varieties of the human species;—chapter 7, origin of the varieties of the human species, concluded;—chapter 8, presumptive arguments in favour of the unity of the human races;—chapter 9, the twofold character of the question. Scientific argument;—chapter 10, the nature and philosophy of species;—chapter 11, the unity of the races proved from the unity of their species;—chapter 12, the same subject, continued;—chapter 13, the unity of the races proved from their fertility, and the infertility of hybrids;—chapter 14, the unity of the races proved from the universality, nature, and connexion of languages;—chapter 15, unity of the races proved from the universality, nature, and connexion of languages, concluded;—chapter 16, the unity of the races sustained by the testimony of history and tradition;—chapter 17, the unity of the races proved from the religious character of all men, the adaptation of Christianity to all men, and the truth of the Mosaic records;—chapter 18, the unity of the races proved from experience, and from known changes which have occurred among the different races of men;—chapter 19, the unity of the human races proved from the insensible gradations of their varieties, and from their analogy to what takes place in other animals;—chapter 20, resumé of the argument for the unity of the human races, and objections considered;—chapter 21, the theory of a plurality of origin in the races of men unphilosophical;—chapter 22, the theory of a plurality of origin in the races of men un-

charitable;—chapter 23, the theory of a plurality of origin in the races of men inexpedient, unchristian, and contrary to the necessary claims of the historical evidence of Scripture;—supplementary chapter, latest views of Professor Agassiz and his theory tested.

Messrs. Lane and Scott will shortly publish, "*The Present State, Prospects, and Responsibilities of the Methodist Episcopal Church; with an Appendix of Ecclesiastical Statistics*:" by N. BANGS, D. D." Besides the general interest of the topics discussed in the course of the book, the statistical information given at the end will make it a permanently valuable book of reference.

The same publishers have in preparation a new edition of "*Memoirs of the Life, Character, and Labours of the Rev. John Smith, by Richard Treffry, Jun.*" This new edition has a very able and characteristic Introductory Essay by Rev. Dr. Dixon, which adds greatly to the value of the book. Mr. Smith's life is one of the most stirring biographies of preachers that the Methodist annals, so rich in this species of literature, have yet afforded. We bespeak the attention of our readers to this new edition.

Harless's *Christliche Ethik* has reached a fourth edition in Germany. We understand that Mr. Hoffman's translation is rapidly advancing: it will now, we suppose, be adapted to the fourth edition of the original, which is said to be much enlarged and improved.

Classical and Miscellaneous.

EUROPEAN.

WILLIAM WORDSWORTH died at his dwelling, Rydal Mount, Westmoreland, on the 23d of April last, in the 81st year of his age. For sixty years—nay longer, for his earliest poem bears the date of 1788—he devoted his life to the art of poetry. Cherishing the same high sentiments as Milton in regard to the dignity of that noble art; and knowing, as that great bard expressed it, "what glorious and magnificent use might be made of poetry, both in divine and human things;" and feeling, in his inmost spirit, that consciousness of power which animates all who are endowed with the highest of intellectual gifts—"the vision and the faculty divine,"—he formed at an early period his determination to write something that might live; and, having adopted a theory of his

own in regard both to the nature and objects of genuine poetry, he set himself manfully to exhibit the high truths which are the common property of humanity, in all the varied lights of imagination and fancy, yet in the simplest language of ordinary life. With a keen sense of the value of fame justly acquired, he well knew that fame is valueless, unless as the echo of the mind's own conscious self-approval; that the praise of men delights and soothes the spirit only when it confirms, and is responsive to, the voice of conscience within us; that, although in a thousand ways a man may fix the gaze of his fellows upon himself, and obtain by the sacrifice of principle a temporary triumph,—though the huzzas of the populace may be enthusiastic, and the shouts of applause

loud and universal,—though his eye may for a time be dazzled by the glare that surrounds him, and his ear stunned by the echoes of a world's tumultuous praise,—it does not reach his heart, it cannot satisfy his spirit, because it is not just in itself; and he feels that he is a deceiver, while he knows that they who praise him are deluded. Knowing all this, Wordsworth chose well the better part, and determined to forego all the pleasure and profit of an immediate reputation, with a certain confidence that in labouring for the cause of truth and religion he should not labour in vain, and that the products of his industry should endure.

For many years Wordsworth was far from being a popular poet. Indeed, the man who could discern the beauty and appreciate the high-souled sentiments of his earlier poems, was reduced to the alternative of keeping his opinions to himself, or of sharing with the poet the contempt and abuse of those who were either morally or intellectually incapable of relishing his simple illustrations of natural objects, or his sweet delineations of human feeling, as exhibited among the lowly inhabitants of his own hills, among "sheep-cotes, and hamlets, and peasants' mountain haunts." From the dictator of the world of letters, the terrible Jeffrey—whose frown was destruction to the hopes and aspirations of common men—to the humbler spirits of the *Monthly Review*, the critics made common cause against the innovator, as Wordsworth was styled; and every cur felt himself at liberty to echo the growlings of the great mastiff of the north, who thought himself, as others thought him, to have crushed one of the noblest of Wordsworth's productions, by an *ex cathedra*, "This will never do!"

It was a glorious spectacle! On the one hand were arrayed the literary authorities of the land, filled with all the prejudices of a false poetical taste, and all the great names embalmed in the hearts of the people of England; and on the other, the poet, almost alone, yet in the consciousness of his own power smiling upon the contest which his "adventurous song" had called into being; and still, in his retirement, nourishing his soul by communion with nature, with the mighty spirits of the past—(especially with Milton, with whose solitary soul-upliftings he could deeply sympathize)—and with

"God—dread source,
Prime, self-existing cause, and end of all
That in the scale of being fill their place,
Above our human region, or below,
Set and sustained,"

and still, with unwavering faith in the holy impulses that urged him, pouring forth, in numerous and various verse, the solemn lessons of his pure philosophy—the self-study of a mighty mind, humbled by a sense of its own weakness, and elevated by a consciousness of its own dignity—and the flood of natural images, which, however insignificant in themselves, received a beauty and a glory from their association with the emotions of a heart which gave its own hues of joy or sadness to every object, thought, and incident. Slowly, but surely, was the triumph preparing which before his death gladdened the heart of the "old man eloquent;"—one by one were his adversaries subdued; and here and there were voices heard, faint at first and fearful, speaking his praise. But, in the lapse of years, their number grew, and their power; the mists of prejudice were gradually dispelled; the sweet yet powerful tones of the mountain poet awoke a sympathy and an echo in many a heart; and those faint voices swelled into a hymn of praise,—and now that he is gone, an almost universal chorus of homage to the majesty of his genius, and to the constancy of his religious devotion to his noble art, will rise from every hill and valley of his native land, and from all pure hearts in her towns and cities. Even on these "strange shores" there are multitudes to be found whose tastes have been exalted, and whose affections have been refined, by the unequalled strains of the

"Mighty seer

Who celebrates the truths for whose sweet
sake

We to ourselves and to our God are dear!"

A second series of Coleridge's "Friend" has been published in London, in three volumes 8vo., under the title of "*Essays on his own Times*," by S. T. Coleridge; edited by his daughter. It is made up mostly of his political contributions to the *Post and Courier*.

A complete edition of the Philosophical works of J. F. Herbart is announced for publication by Voss, of Leipzig. It will be completed in twelve volumes, 8vo., edited by Prof. Hartenstein, of Leipzig, and will be finished in about two years.

The tenacity with which old methods are adhered to in the English schools is remarkable. A striking proof of it is afforded by the preface to *Arnold's Elementary Greek Grammar*, in which the author deems it necessary to explain (as something new) Thiersch's method of forming the tenses of the

Greek verb, though that method has been in almost universal use in Germany and America for a number of years. It is somewhat more surprising that the old artificial and arbitrary method still holds its place in France. The *forty-eighth* edition of Bur-nouf's *Méthode pour étudier la Langue Grecque* has just appeared, (1850,) and though prepared by a man of admirable skill and learning, it still carries the pupil round the old circle of tense-formations. The same thing appears in Pessoneaux's *Nouvelle Grammaire Grecque, à l'usage de tous les établissements d'instruction publique*, (Paris, 1849,) which is a very neat and compact manual of 115 pages. The syntax is clear and logical; but the forms of words are exhibited in the old and unscientific way.

Among the works in general literature recently announced in England are the following:—

The Natural History of Man, by Robert Gordon Latham, M. D., F. R. S. 1 vol. 8vo. :—A Voyage to the Arctic Seas, in search of Friends with Sir John Franklin; by Robert A. Goodsir. Post 8vo. :—The Personal Narrative of an Englishman Domesticated in Abyssinia; by Mansfield Parkyns, Esq. 8vo. :—Memoirs of the War of Independence in Hungary; by Gen. Klapka, late Secretary at War of the Hungarian Commonwealth, and Commandant of the Fortress of Komorn. 8vo. :—The New Cratylus. Contributions towards a more Accurate Knowledge of the Greek Language: by J. W. Donaldson, D. D., Head Master of King Edward's School, Bury St. Edmunds. Second edition, revised and considerably enlarged. 8vo. :—The Autobiography of Leigh Hunt, in 3 vols., post 8vo., with portrait :—Woman in France during the 18th century; by Julia Kavanagh. 2 vols., post 8vo. :—The Expedition for the Survey of the Rivers Euphrates and Tigris, carried on by order of the British government, in the years 1835, 1836, and 1837, by Lieut. Col. Chesney, R. A., F. R. S., Commander of the Expedition; vols. 1 and 2, royal 8vo. :—Mr. W. E. Baxter's Impressions of Central and Southern Europe: including Germany, Austria, Italy, Switzerland, and the Levant. 8vo. :—Mr. Thomas Forester and Lieut. M. S. Biddulph's Rambles among the Fields and Fords of Central and Western Norway, in 1848 and 1849. With map, woodcuts, and ten coloured plates. 8vo. :—London Literary Society in the days of Samuel Johnson.

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